



“THE HOLY SCRIPTURES” ANALYZED;

OR,

EXTRACTS FROM THE BIBLE,

SHOWING ITS

CONTRADICTIONS, ABSURDITIES, AND IMMORALITIES.

BY ROBERT COOPER.

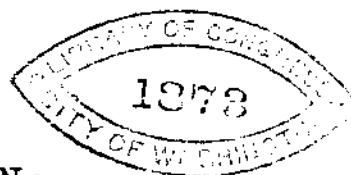
TO WHICH IS ADDED,

A VINDICATION OF THE WORK

From the Attacks of the *Bishop of Exeter*, in the House of Lords,
January 24, 1840.

“Many passages in Scripture were written with such force, and he might say with such nakedness of diction, as rendered them *unfit* for indiscriminate perusal. There were parts of the Old Testament in which images of *voluptuousness* were presented to the mind, on which the imagination of a youthful female ought not to be permitted to repose. He would venture to assert that the Odes of Anacreon did not display more luxury of imagination or combine more *sensual* associations than parts of the Old Testament.”—“The Bible contained details of *atrociousness* at which human nature shuddered. Part of the Holy Writings consisted of history, and of the narration of facts of a kind, that could not be mentioned in the presence of a virtuous woman without exciting HORROR. *Should a woman be permitted to read in her chamber what she would tremble to hear at her domestic board? Should she con over and revolve what she would rather die than utter?*”

The Right Hon. B. L. SHILL, M.P.



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PREFACE TO THE FIRST EDITION.

THE distinguishing characteristic of the present age is the freedom of enquiry and discussion which prevails upon all subjects ; and particularly *religious* subjects. Intelligent and thinking men, of every class, are beginning to investigate and discuss questions of the latter kind with considerable closeness, fearlessness, and determination. They are now resolved no longer to be hood-winked with the veil of prejudice, enchained with the trammels of superstition, or deluded by the impositions, or intimidated by the denunciations of a crafty and intolerant priesthood ; but to examine for themselves.—“To prove *all* things and hold fast that which is good.” And long have the priesthood dreaded, and anxiously have they endeavoured to procrastinate, the arrival of this period. Long have they been apprehensive of the development of intellect, and the enlightenment of mind. Long have they feared the advent of that era which will hail the dawn of rationality, and advancement. And why? Because they knew full well, ignorant and superstitious as many of them undoubtedly are, that when intellect and rationality become the main-springs of society,—when men begin dispassionately and philosophically to examine into the mysteries and workings of religion, their impositions will be discovered, their craftiness detected, and their designs and practices fully exposed. And, when once this is done, they are conscious their influence over the people would immediately decline, and ultimately fall. This has already, in some measure, proved true. For through the many bold and daring innovations which have lately been made by a Paine, a Voltaire, a Mirabaud, a Volney, a Taylor, a Howitt, and an Owen, upon what is arrogantly called the consecrated ground of religion, their influence has materially diminished, and has every prospect of continuing to do so. And this they know—*this they feel*. Hence the terrific thunderbolts of indignation and anathema, which they have hurled at the characters of those distinguished men. And hence that malicious and vindictive spirit which they have manifested towards all those who have had the integrity, or boldness, to acknowledge themselves their disciples. Hence, too, their present discreditable opposition to every educational, political, and social measure, which would conduce to the elevation and improvement of society. But poor deluded mortals! how vain will they find their attempts to impede the mighty progress of truth—the glorious advancement of thought and enlightenment. As well, indeed, might they attempt to overthrow the pyramids of Egypt with a feather, as endeavour to demolish

the temple of reason and intellect which is now erecting in society;—a temple which, while it will be a glorious emblem of the progression of man, will serve a lasting monument of their final downfall! So considerably, in fact, is the power of the priesthood already undermined, that they are now beginning to be looked upon, by the leading minds of all classes, with feelings of indifference and compassion rather than those of reverence and admiration.

It was the desire to hasten the annihilation of the influence of these men that induced me to publish the following work;—a work which, I trust, will serve somewhat to expose one of the greatest impositions ever palmed upon mankind in any age, or country. I allude, as may be supposed, to the Bible. Yes, the Christian priesthood dare so outrageously blaspheme the character of the Supreme Governor of the universe, as to say, that that book is his word; that he either wrote, or inspired men to write it. O shame, shame upon such blasphemy! What! a Munificent, and Omniscient Deity the author of a book replete with more contradictions, containing more immoralities, and inculcating more absurdities, than any book extant; contradictions, too, of the grossest character, immoralities of the most pernicious tendency, and absurdities of the most extravagant nature. Audacious impiety! Such an opinion, perhaps, might be entertained in the dark age of ignorance and superstition, but in this, the boasted era of reason and science, it must be repudiated by all who dare openly and frankly avow their sentiments. This may be deemed by those who have always read the Bible with their eyes closed, or who are interested in teaching its doctrines and mysteries, very bold and presumptuous, but let the reader refer to the extracts contained in this little book, (and which are only a few to what may be adduced) and, I am persuaded, he will at once acknowledge I am perfectly justified in making these statements. Indeed, so extremely immoral, and disgustingly obscene, are many passages in this book, that I feel almost ashamed to publish them, and, I am sure, any one, who has the least sense of delicacy, or chastity, will blush to read them. A book which had really originated from an Omniscient and Munificent Divinity—which was the word, or organ of such a being, must inculcate, in every chapter, and in every verse, the strictest, the purest, and most exalted morality, constantly exhort mankind to everything that was just, rational, and charitable; and contain no language but that which was exquisitely beautiful and elevating, and no expressions but those which were irresistibly persuasive and convincing. But the Bible is a book, as may be seen on a reference to these extracts, quite the reverse of this. We are compelled, therefore, to conclude, against the established opinions of society, that it cannot be of Divine origin, and consequently cannot be the word of God.

My humble, but decided opinion, is, as I have previously observed, that it is nothing more than a mere imposition; an imposition which was palmed upon mankind by the chris-

istian priesthood, for the purpose of deluding, or enslaving them—leading them from the open and cheering paths of knowledge and improvement, into the nauseous and gloomy quagmires of ignorance and superstition. The priesthood of every sect of religion, in every country of the habitable globe, have instituted and perpetuated certain impositions, by means of which they have conceived they would be enabled to maintain and increase their influence over the minds of their followers ; so that thereby they might still continue to luxuriate in ease and enjoyment, while their poor deluded victims reined in ignorance and woe. And such an imposition is this now established and supported by the christian priesthood,—an imposition which is the corner stone of their power—the fountain of their influence. It has been the tool which they have invariably used in the accomplishment of their objects, however selfish ; and in the consummation of their machinations, however odious. Whenever they have massacred, immolated, or incarcerated those who have dared to dispute their vicegerency, or who have presumed to expose their doctrines, or denounce their practices, they have quoted this imposition as their authority. Whenever they have defended, or connived at the extortions of the tyrants who have flattered, or supported them, they have quoted this imposition as their authority. Whenever they have opposed any system, or any measure, which they considered would be inimical to their interests, or subversive of their power they have quoted this imposition as their authority. And the sooner this imposture is removed—the sooner the few good seeds which it may contain are extracted from it, and the immense mass of chaff cast into oblivion, the better will it be for the amelioration and progression of man. Perhaps the expression of such opinions as these may be painful to the feelings of many excellent individuals. For this I am truly sorry, as my object is, not to cause pain or uneasiness, but to expose error and imposture. The time has now arrived when truth *must come out*—must be spoken, “without mystery, mixture of error, or fear of man.” Too long, indeed, has this precious jewel been sacrificed to the paltry predilections of interest and prejudice. Too long have we been tossed in the dark and unfathomable gulf of bigotry and intolerance ; we must now make our way to the expansive and unruffled ocean of reason and enquiry, and there, free from the storms of persecution, and the squalls of denunciation, proceed, on our onward course, in security and felicity.

MANCHESTER, SEPT. 1839.

A VINDICATION,

WRITTEN FOR THE SECOND EDITION

AT a period like the present when the voice of reason and free inquiry is rousing the intellectual faculties of the people from their dormancy and enslavement; when the luminary of true knowledge is diffusing its ennobling and enlightening influence among mankind, giving, at once, a vitality and intensity to their highest and noblest aspirations; when, indeed, men are becoming intelligent and reflective, instead of ignorant and credulous beings, it is not to be wondered at, that the priesthood and their abettors should feel so distressingly alarmed, and have recourse to all kinds of expedients in order to the maintenance of their power and influence. Knowing, as they do, that priestcraft and enlightenment cannot eventually co-exist or co-operate,—that they are at irreconcilable variance—that there is no affinity between them—that the one must necessarily stultify and annihilate the other; and, seeing as they do, the extraordinary developments of mind,—the rapid advances in intelligence and rationality which are every day taking place, they are almost driven to desperation. They are beginning to apprehend their case is hopeless, the days of their domination and ascendency are over; that they have passed the meridian of their glory, and must now retire into utter and permanent obscurity. But being valiant and persevering men, *at least when their own interests are concerned*, they are determined that they will not die without a struggle—a fearless and desperate struggle. And, therefore, they have organized all the means at their command, and commenced a most furious onslaught upon all who have presumed, or who still continue to presume, to advocate views prejudicial to their own. In this display of clerical zeal and intolerance, I was not in the least surprised that this work, amongst the rest, should fall in for its due quantum of abuse. Indeed, I fully expected it. I anticipated they would make an attack upon it, not indeed with the weapons of reason and argument by any means, as they are altogether unaccustomed to the use of them, but with those of anathema and denunciation. Notwithstanding, however, that this was my decided expectation, I certainly did not suppose that it would have been deemed requisite for so august a personage as the Lord Bishop of Exeter to have opened the attack. Great as my presumption may be, impious as my audacity certainly is in their estimation, it is yet not so great, so impious as to have emboldened me to have presumed that so sacred and immaculate a being as a *Bishop* would have deigned to have noticed it. Yet so it was.

Not only did he honour it with an observation, but he even took the trouble to denounce and anathematize it, not in a private company, not in any of the churches of his diocese, but in the highest judicature in the realm. The weight of his mitre, however, could not crush it. Since that time to the present, the clergy and their partizans have endeavoured to produce an unfavourable impression upon the public mind as to its object and tendency. The most malicious misrepresentations have been circulated, and in consequence considerable misapprehension prevails upon the subject. It is, therefore, to disabuse the public of these misapprehensions, and to rebut the charges which have been brought against it, that this Vindication is written.

One of the most common, and yet at the same time, one of the most singular statements which are made respecting this work, is, that it is a *blasphemous* publication—vilifies the Almighty. Now, so far from its being blasphemous, it is just the reverse. So far from its impugning, it vindicates the Divinity. Indeed, the work is written for the avowed purpose of exposing the blasphemy pronounced against the Deity, by the priesthood and their abettors, in saying that such a book as the Bible originated from him;—is his revealed word,—his only and especial organ. To attribute to the Almighty such revolting atrocities, such shameless indecencies, such outrageous indignities as are recorded, and directly ascribed to him in the Scriptures, is, I contend, one of the foulest and most monstrous blasphemies that could possibly be perpetrated. And to denominate a work as blasphemous, whose only and express object is to repudiate such practices, is a paradox which I am almost at a loss to explain. Had I not an idea that the priesthood, being conscious of their own blasphemy, were desirous of concealing it by accusing others of the crime, it would, to me at least, be utterly inexplicable. To affix the stigma of blasphemy to a work, having such objects in view, is precisely as absurd and inconsistent as to apply the epithet of dishonesty to a man whose invariable wish had been, through the whole of his career, to pursue an honourable and straightforward course. This policy of the priesthood, however, cannot be adopted with success much longer. The intellect of society is awakening. The long night of ignorance and credulity is passing away, and the eyes of the people are opening upon that awful mass of cant and corruption which is secreted within the strongholds of the clergy. Let but a few short years roll over, and the old dilapidated tower of priestcraft, which already totters to its basement, will fall with a crash that will loudly and emphatically proclaim the annihilation of superstition and intolerance.

It is next affirmed that this is an *irreligious* work. This charge is as false as it is unjust. That it is opposed, however, to the religion of priestcraft,—to a religion that would allow a selfish and arbitrary priesthood to lord over their fellow-creatures, to trample down their moral and intellectual capabilities, and divest them of all that adds purity and dignity to

their existence,—to a religion that would allow one child of humanity to drink of the fountain of felicity, and compel another to perish in the wilderness of sorrow and despair ;—to a religion, in short, that would make this world “a hell to gain a heaven”—I freely and unhesitatingly admit ; but that it is inimical to the religion of charity and free enquiry,—to the religion that would infuse the balm of benevolence, and love into the bosom of every human creature, and allow all, of every sect, country, and colour, to express their honest and sincere opinions without let or hindrance, I distinctly and broadly deny. No ; let it not be imagined that I am averse to an enlarged and enlightened religion, for as the poet felicitously observed,

“ My religion is Love—’tis the noblest and purest ;
 My temple the universe—widest and surest ;
 I worship my God through his works which are fair
 And the joy of my thoughts is perpetual prayer.”

There is no word which has been more abused than that of religion. It has frequently been made the pretext for the accomplishment of the most selfish, malignant and degrading purposes. In the hands of the priesthood it has been the bane of human existence,—the poison that has vitiated the virtues of humanity,—the monster that has sought to strangle its intellectuality. It has been religion under the auspices of the priesthood, which has fomented that awful storm of antagonism and cruelty which has, from generation to generation, afflicted the human race ; which has harrowed up the most implacable asperities and antipathies of their nature, and almost shipwrecked their moral sensibilities and aspirations. Wherever we observe its operations, whether in ancient or modern times, whether in our own or foreign nations, in ancient Chaldaea, Egypt, Greece, or Rome, or modern Spain, Italy, France, or Great Britain, its object and tendency has been invariably the same,—the subjection of human reason,—the contraction of human thought,—the paralyzation of the human faculties. On looking into the pages of history we find that the brightest, noblest, and best of men of every clime,—those who have been the master spirits of the age in which they flourished ; all, indeed, whose exertions have tended to the enlightenment and emancipation of man, if they have not fallen actual sacrifices at the altar of bigotry, they have been necessitated to fly from its scourge, or succumb, more or less, to its arbitrary domination. If this assertion needs proof, arise ye departed spirits of an Anaxagorus, Socrates, Pythagoras, Aristotle, Locke, and a Lawrence, and bear witness ! Oh ! when we think of the barbarities and indignities to which these men were subjected, we cannot but exclaim of religion, as Madame Roland did of liberty, O ! Religion what crimes are committed in thy name ! No, let it not be conceived that this work is inimical to “pure religion, and undefiled before God,” it can only be destructive to the cupidity and intolerance, superstition, and delusion, practised and perpetuated under its assumed sanction.

It is next said by these "Ambassadors of God" and their deluded votaries, that I have endeavoured to bring the "Holy Scriptures" into contempt by unfair and dishonest means,—that I have entirely disregarded the immense mass of External Evidence in favour of the genuineness and authenticity of the Bible, and contented myself by merely examining its Internal Evidence: and, to cap the climax of their rage and denunciation, they state, that a work like this ought not, for a single moment, to be tolerated, but the strong arm of the law should exert its supremacy and immediately stop it. Now as to my having endeavoured "to bring the Holy Scriptures into contempt by unfair and dishonest means" I most unhesitatingly and fearlessly deny the charge. What are the means which I have adopted. They are these. In the first place I stated if the Bible was the word of God, if he either wrote, or inspired men to write it, it could not, by any possibility, contain anything absurd, contradictory, or demoralizing, but every chapter, every verse, every sentence, every line would be perfectly true, consistent and ennobling. To suppose that such would not be the case, is to suppose that which is not only ridiculous and inconsistent, but truly impious and blasphemous. Well, this position being established, I proceeded to ascertain whether the Bible contained passages of an absurd, contradictory and demoralizing character. On examining it I found it did contain such passages,—that it abounded in them,—that the whole of the books from Genesis to Revelations were replete with them; and that passages of a rational, consistent, and ameliorating character were very rarely to be met with, were like "angels visits, few and far between." Finding this to be the case, I naturally and reasonably deduced the inference, that the Bible could not be the Word of God, and, therefore, could be nothing more than a mere imposition. Some of the passages showing it could not be of divine origin, I published in the order in which they are arranged in these pages, and to obviate any confusion or misunderstanding, I affixed the chapter and verse to each passage. Now, I ask, are not these means honest, just and straightforward? True, it is, I have not wasted my time in discussing the external evidence, in endeavouring to inflict an elaborate, erudite, and laboured dissertation upon the reader, in order to invalidate the boasted testimony of Josephus, Tacitus, Pliny, Strabo, and others, as I conceive such is not necessary or advisable, when it can be clearly proved from the *internal* evidence of the book, *from its own words as it were*, that it cannot possibly have originated, directly or indirectly, from the alleged Cause of all things. No matter what amount of external evidence might be adduced in favour of its genuineness and authenticity, if its *internal* evidence is invalidated and exploded, it goes for nothing. In this opinion, I do not stand alone. Dr. Conyers Middleton, a celebrated writer and divine, says: "Examining the external evidence is certainly *losing time, and beginning at the wrong end*, since it is allowed *on all hands*, that if any narration can be shown to be false, any doc-

trine irrational and immoral, 'tis not all the external evidence in the world that can or ought to convince us that such a doctrine came from God." And that I have proved it contains narrations that "can be shown to be false," and "doctrines irrational and immoral," I presume, the following Extracts fully demonstrate.

As to the statement, that this work ought not to be tolerated, and the strong arm of the Law should instantly suppress it, I of course, was duly prepared to hear it. Invariably has it been the *modus operandi* of the priesthood, whenever they have been forced from the field of reason and argument, whenever they have found that they were incapable of sustaining their position on anything like reasonable grounds, to resort to calumny, foul and virulent, and to persecution, brutal and unjust. The Law ! the Law !! has always been one of their most obliging and constant friends. Indeed, the old musty enactments in our statute books, are the only prop left to support the declining frame of priestcraft. Take these away, and the poor sickly thing will fall upon the earth, helpless and dismembered. It has been well observed by Fielding, "Let a man abuse a physician, he makes another physician his friend ; let him rail at a lawyer, another pleads his cause gratis ; if he libels this courtier, that courtier receives him into his bosom ; but let him once attack an HORNET'S NEST, or a PRIEST, both nests are instantly sure to be upon him." The history of the world, from the most remote ages of antiquity, amply proves how dangerous it is to attack the priesthood. There has occasionally been found a few bold spirits who have presumed to encounter the monster, but they have generally suffered, more or less, for their audacity ; and all who are determined to follow their steps,—who are resolved to struggle for the mental emancipation of man from the thralldom of priestcraft, may rest assured, they will have to experience annoyances, and submit to privations of no trivial or transitory character. Let them remember, however, that no great abuse has ever been remedied, no glorious object ever been attained, without considerable sacrifices. Let them remember, that should they fall victims to the idol of superstition and intolerance, still posterity will be free,—posterity will bless them. When the cold hand of death shall have passed over them, when they are quietly entombed in the bosom of their mother earth, and the green herbage waves o'er their graves, their memories will be revered with grateful and unfeigned esteem. Oh ! one tear of sympathy and gratitude dropped upon the grave of a martyr to truth, is infinitely more precious than a thousand diadems placed on the head of a political despot, or a thousand mitres grasped in the hand of a religious bigot. Mosheim the great ecclesiastical writer says : "It generally happens that when danger attends the discovery and profession of truth, the prudent are silent, the multitude believe, and impostors triumph." But shall this be any longer ? SHALL THE IMPOSTORS TRIUMPH ? Shall the demon of bigotry and cant any longer devour the

moral and intellectual vitals of man! Truth, justice, humanity, cry, No; and every honest and independent mind must respond to the determination. Delightful and cheering is the thought, that the career of this nuisance is coming to a termination. A mighty movement is commencing in society, which will speedily stultify so foul and deleterious a pestilence. Already has the bright star of reason and free enquiry dawned upon humanity, and soon, by its illuminating influence, will the world be converted from a slaughter-house of intolerance, persecution, and domination, into an arena of equity, enlightenment, and peace. To close in the sublime words of one of the finest female writers that ever graced the field of literature and moral philosophy,

"Long have the nations slept—hark to that sound!
The sleep is ended, and the world awakes:
Man rises in his strength, and looks around,
While on his sight the dawn of reason breaks.
Lo! knowledge draws the curtain from his mind,
Quells fancy's vision, and his spirit tames
Deep in his breast, that law to seek and find,
Which Kings would write in blood, and priests in flames.
Shout, Earth! the creature man, till now the foe
Of thee, and all who tread thy parent breast,
Henceforth, shall learn himself, and thee to know,
And in that knowledge shall be wise and blest."

ROBERT COOPER.

MANCHESTER, JULY, 1840,

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“THE HOLY SCRIPTURES ANALYZED.”

PASSAGES INCONSISTENT WITH THE ATTRIBUTES GENERALLY
ASCRIBED TO THE DEITY BY THE CHRISTIAN WORLD.

I.—IMMATERIALITY.

“God is a *Spirit*.”—John iv. 24.

1.—“So God created man *in his own image*, in the *image of God* created he him; male and female created he them.” Gen. i. 27.

2.—“The *eyes* of the Lord are in every place, beholding the evil and the good.” Prov. xv. 3.

3.—“So shall my word be that goeth forth out of my *mouth*; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.” Isaiah lv. 11.

4.—“Which say, stand by thyself, come not near to me; for I am holier than thou; these are a smoke in my *nose*, a fire that burneth all the day.” Isaiah lxxv. 5.

5.—“Behold the name of the Lord cometh from far burning with his anger, and the burden thereof is heavy, his *lips* are full of indignation, and his *tongue* as a devouring fire.” Isa. xxx. 27.

6.—“And when we cried unto the Lord God of our fathers, the Lord *heard* our voice, and *looked* on our affliction, and our labour, and our oppression.” Deut. xxvi. 7.

7.—“Lord, bow down thine *ear*, and hear; open Lord thine *eyes*, and see; and hear the words of Sennacherib, which hath sent him to reproach the living God.” 2 Kings xix. 16.

8.—“And he said unto me, Son of man, the place of my throne, and the place of the *soles* of my *feet*, where I will dwell in the midst of the children of Israel for ever, and my holy name shall the house of Israel no more defile, neither they, nor their kings, by their whoredom, nor by the carcasses of their kings in their high places.” Ezekiel xliii. 7.

9.—“And I myself will fight against you with an outstretched *hand*, and with a strong *arm*, even in anger, and in fury, and in great wrath.” Jer. xxi. 5.

10.—“The Lord hath made bare his *holy arm*, in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God.” Isaiah lii. 10.

11.—“When I consider thy heavens, the work of thy *fingers*, the moon and the stars which thou hast ordained.” Ps. viii. 3.

12.—“And he gave unto Moses, when he had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the *finger* of God.” Exod. xxxi. 18.

13.—“And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his *loins* even upward, and from the appearance of his *loins* even downward, I saw as it were the appearance of fire, and it had brightness round about.” Ezekiel i. 27.

14.—“And it repented the Lord that he had made man on the earth, and it grieved him at his *heart*.” Genesis vi. 6.

15.—“*My bowels, my bowels*, I am pained at my very *heart*, my heart maketh a noise in me; I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war.” Jeremiah iv. 19.

16.—“And with the blast of thy *nostrils* the waters were gathered together, the floods stood upright as an heap, and the depths were congealed in the heart of the sea.” Exod. xv. 8.

17.—“And it shall come to pass while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my *hand* while I pass by.”—“And I will take away mine hand, and thou shalt see my BACK PARTS, but my *face* shall not be seen.” Exod. xxxiii. 22, 23.

18.—“Then the Lord put forth his *hand* and touched my mouth, and the Lord said unto me, behold I have put my words in thy mouth.” Jeremiah i. 9.

19.—“Behold the Lord’s *hand* is not shortened, that it cannot save; neither his *ear* heavy, that it cannot hear.” Isaiah lix. 1.

20.—“Mine *hand* also hath laid the foundation of the earth, and my *right hand* hath spanned the heavens, when I call unto them they stand up together.” Isaiah xlviii. 13.

21.—“I will also *smite mine hands together*, and I will cause my fury to rest; I the Lord have said it.” Ezekiel xxi. 17.

22.—“And the Lord *spake* unto Moses, saying.” Numbers xxv. 16.

23.—“And God *spake* unto Noah, saying.” Genesis viii. 15.

24.—“And the Lord *spake* unto the fish, and it vomited out Jcnah upon the dry land.” Jonah ii. 10.

25.—“And Abram fell on his face; and God *talked* with him, saying.” Genesis xvii. 3.

26.—“And the Lord *smelled* a sweet savour, and the Lord said in his heart, I will not again curse the ground any more for man’s sake, for the imagination of man’s heart is evil from his youth, neither will I again smite any more every thing living as I have done.” Genesis viii. 21.

27.—“And the Lord God formed man of the dust of the ground, and *breathed* into his nostrils the breath of life; and man became a living soul.” Genesis ii. 7.

28.—“By the *breath* of God frost is given; and the breadth of the waters is straitened.” Job xxxvii. 10.

29.—“And the Lord said unto him, this is the land which I swear unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed; I have caused thee to see it with thine eyes, but thou shalt not go over thither.”—“So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord.”—“And he buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day.” Deut. xxxiv. 4, 5, 6.

Also notes 31, 32, 33, 34, 35, 44, 46, 63, 64, 65, 72, 114, 130, 133.

II.—OMNIPRESENCE.

“One God and father of all, who is *above* all, and *through* all and *in* you all.” Ephesians iv. 6.

“Whither shall I go from thy spirit? Or whither shall I flee from thy presence?”—“If I ascend up into heaven, thou art there; If I make my bed in hell behold thou art there.”—“If I take the wings of the morning and dwell in the uttermost parts of the sea;”—“Even there shall thy hand lead me; and thy right hand shall hold me.” Psalms cxxxix. 7 to 10.

30.—“Let this mind be in you, which was also in Christ Jesus;” “Who *being in the form of God* thought it not robbery to be equal with God.” Philippians ii. 5, 6.

31.—“And the Lord *came down* upon Mount Sinai on the top of the Mount; and the Lord *called Moses up* to the top of the Mount, and Moses went up.” Exodus xix. 20.

32.—“And the Lord *came down* in a *cloud* and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders: and it came to pass that, when the spirit rested upon them, they prophesied, and did not cease.” Num. xi. 25.

33.—“And the Lord *came down* in the *pillar of the cloud*, and stood in the door of the tabernacle, and called Aaron and Miriam, and they both came forth.” Num. xii. 5.

34.—“For I know their works and their thoughts; it shall come that I will gather all nations and tongues, and they shall *come and see my glory*.” Isaiah lxvi. 18.

35.—“And *come and stand before me in this house*, which is called by my name, and say, we are delivered to do all these abominations.” Jeremiah vii. 10.

36.—“And the Lord said unto Moses, *Come up to me into the Mount*, and be there; and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them.” Exodus xxiv. 12.

37.—“And he left off talking with him, and God *went up from Abraham*.” Gen. xvii. 22.

38.—“And the Lord *came down to see the city and the tower*, which the children of men builded.” Gen. xi. 5.

39.—“And the Holy Ghost *descended in a bodily shape like a dove* upon him, and a voice came from heaven which said, Thou art my beloved son; in thee I am well pleased.” Luke iii. 22.

40.—“For the Lord himself shall *DESCEND from heaven* with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first.” 1 Thess. iv. 16.

41.—“Thus saith the Lord, I am *returned* unto Zion, and will dwell in the midst of Jerusalem; and Jerusalem shall be called a city of truth; and the mountain of the Lord of Hosts, the holy mountain.” Zechariah viii. 3.

42.—“And I *will dwell* amongst the children of Israel, and will be their God.” Exodus xxix. 45.

43.—“And God *met* Balaam, and he said unto him, I have prepared seven altars, and I have offered upon every altar a bullock and a ram.” Num. xxiii. 4.

44.—For the Lord thy God *walketh in the midst of thy camp*, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be *holy*, that he see no unclean thing in thee, and turn away from thee." Deut. xxiii. 14.

45.—"They shall be carried to Babylon, and there shall they be until the day that I *visit* them, saith the Lord, then I will bring them up and restore them to this place." Jer. xxvii. 22.

46.—"I saw the Lord *standing upon the altar*: and he said, Smite the lintel of the door, that the posts may shake: and cut them in the head all of them; and I will slay the last of them with the sword; he that fleeth of them shall not flee away; and he that escapeth of them shall not be delivered." Amos ix. 1.

47.—"God that made the world, and all things therein, seeing that he is the Lord of heaven and earth, *DWELLETH not in temples made with hands*." Acts xvii. 24.

48.—"Moreover the word of the Lord *came to me* saying." Jer. ii. 1.

49.—"God *came from Teman*, and the Holy One from Mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise." Habakkuk iii. 3.

Also Notes 1, 63, 66, 303.

III.—OMNIPOTENCE

"But Jesus beheld them, and said unto them, With men this is impossible, but with God *ALL things are possible*." Matt. xix. 26.

50.—"And the Lord was with Judah, and he drave out the inhabitants of the mountain, *but could not drive out the inhabitants of the valley*, because they had chariots of iron." Judges i. 19.

51.—"Because the foolishness of God is wiser than men, and the *weakness of God* is stronger than men." 1 Cor. i. 25.

52.—"For thou shalt worship no other God; for the Lord, whose name is *jealous*, is a JEALOUS God." Exodus xxxiv. 14.

53.—"They have moved me to *jealousy* with that which is not God; they have provoked me to anger with their vanities; and I will move them to jealousy with those which are not a people, I will provoke them to anger with a foolish nation." Deuteronomy xxxii. 21

64.—“I am the Lord that is my name; and my glory will I not give to another, *neither my praise to graven images.*” Isa. xlii. 8.

55.—“*Turn, O backsliding children,* saith the Lord; *for I am married unto you;* and I will take you one of a city, and two of a family, and I will bring you to Zion.” Jeremiah iii. 14.

56.—“A noise shall come even to the ends of the earth, for the Lord hath *a controversy* with the nations; he will *plead* with all flesh, he will give them that are wicked to the sword, saith the Lord.” Jeremiah xxv. 31.

57.—“Hear the word of the Lord ye children of Israel, for the Lord hath *a controversy* with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land.” Hosea iv. 1.

58.—“I will also gather all nations, and will bring them down into the valley of Jehosaphat; and will **PLEAD** with them there for my people, and for my heritage Israel, whom they have scattered among the nations, and parted my land.” Joel iii. 2.

59.—“And the Lord said unto Moses, I have seen this people, and behold, it is a stiff-necked people.”—“Now, therefore, **LET ME ALONE** that my wrath may wax hot against them, and that I may consume them; and I will make of thee a great nation.” Exodus xxxii. 9, 10.

60.—“It is a sign between me and the children of Israel for ever; for in six days the Lord made heaven and earth, and on the *seventh* day he **RESTED** and **WAS REFRESHED.**” Ex. xxxi. 17.

61.—“For God created man to be immortal, and made him to be an image of his own eternity.”—“Nevertheless, *through the envy of the DEVIL,* came *death* into the world; and they that do hold of his side do find it.” Wisdom of Solomon ii. 23, 24.

62.—“To wit, that God was in Christ *reconciling the world unto himself,* not imputing their trespasses unto them; and hath committed unto us the word of reconciliation,” 2 Cor. v. 19.

63.—“And Jacob was left alone; and there *wrestled* a man with him until the breaking of the day.”—“And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob’s thigh was out of joint, as he *wrestled* with him.”—“And he said, Let me go for the day breaketh; and he said, I will not let thee go except thou bless me.”—“And he said unto him, What is thy name? And he said Jacob.”—“And he said, Thy name shall be called no more Jacob, but Israel; for as a prince *hast thou power with God,* and *with men,* and hath *prevailed.*”—“And Jacob asked him and

said, Tell me, I pray thee, thy name: And he said, Wherefore is it, that thou dost ask after my name? and he blessed him there."—"And Jacob called the name of the place Peniel, for *I have seen God face to face*, and my life is preserved." Genesis xxxii. 24-30.

IV.—OMNISCIENCE.

"And they prayed, and said, *Thou Lord which knowest the hearts of ALL men*, show whether of these two hast thou chosen." Acts i. 24.

"But God hath revealed them unto us by his spirit: *for the spirit searcheth ALL things*, yea, the deep things of God." 1 Cor. ii. 10.

"*No thought escapeth him*, neither any word is hidden from him." Ecclesiasticus xlii. 20.

"*O the depth of the riches both of the wisdom and knowledge of God!* how unsearchable are his judgments, and his ways past finding out." Romans xi. 33.

64.—"And the Lord God called unto Adam, and said unto him, *Where art thou?*" Genesis iii. 9.

65.—"And he said, *Who told thee*, that thou wast naked? *Hast thou eaten of the tree* whereof I commanded thee that thou shouldst not eat?" Genesis iii. 11.

66.—"And God came unto Balaam, and said, *What men are these with thee?*" Numbers xxii. 9.

67.—"And the Lord said, *Who shall entice Ahab, king of Israel*, that he may go up and fall at Ramoth-gilead?" 2 Chron. xviii. 19.

68.—"Thus saith the Lord, *What iniquity have your fathers found in me*, that they are gone far from me, and have walked after vanity and are become vain?" Jeremiah ii. 5.

69.—"Then saith the Lord unto Moses, Behold I will rain bread from heaven for you, and the people shall go out and gather a certain rate every day, *that I may prove them whether they will walk in my law or no.*" Exodus xvi. 4.

70.—"WHEN *therefore the Lord knew* how the Pharisees had heard that Jesus made and baptised more disciples than John." John iv. 1.

71.—“Because the FOOLISHNESS of God is wiser than men, and the weakness of God is stronger than men.” 1 Cor. i. 25.

72.—“Then they that feared the Lord spake often one to another, and the Lord hearkened, and heard it, and a *book of REMEMBRANCE* was written before him for them that feared the Lord, and that thought upon his name.” Malachi iii. 16.

73.—“And the Lord saith, Because they have forsaken my law which I set before them, and have not obeyed my voice, neither walked therein.”—“But have walked after the *imagination* of their OWN HEART, and after Balaam, which their fathers taught them.” Jeremiah ix. 13.

74.—“And ye have done worse than your fathers; (for behold ye walk every one after the *imagination* of his *evil* HEART, that they may not hearken unto me.”) Jeremiah xvi. 12.

75.—“Moreover he said unto me, Son of man, all my words that I shall speak unto thee, *receive in thine* HEART, and hear with thine ears.” Ezekiel iii. 10.

76.—“They shall walk after the Lord; he shall ROAR *like a lion*: when he shall roar, then the children shall tremble from the west.” Hosea xi. 10.

77.—“The Lord your God, which goeth before you, he shall *smell* RIGHT for you, according to all that he did *for* you in Egypt before your eyes.” Deuteronomy i. 30.

78.—“The great God that formed all things, both *rewardeth* the fool, and rewardeth transgressors.” Proverbs xxvi. 10.

79.—“And the Lord came down to see the city, and the tower which the children of men builded. And the Lord said, Behold the people is one, and they have all one language; and this they begin to do.”—“Go to, let us go down, and there *confound their language, that they may not understand one another's speech.*” Genesis xi. 5, 6, 7.

Also Notes 63, 121, 144, 147, 152, 153.

V.—MUNIFICENCE.

“He that loveth not, knoweth not God; for *God is love.*” 2 John iv. 8.

“*The Lord is good*, a strong hold in the day of trouble, and he knoweth them that trust in him” Nahum i. 7.

"ALL the works of the Lord ARE good; and he will give every needful thing in due season." Ecclesiasticus xxxix. 33.

80.—"For the Lord thy God IS A CONSUMING FIRE, even a jealous God." Deuteronomy iv. 24.

81.—"God is jealous, and the Lord *revenge*th; the Lord *revenge*th and is FURIOUS; the Lord will take *vengeance* on his adversaries; and he *reserveth wrath* for his enemies." Nahum i. 2.

82.—"It is a *fearful thing* to fall into the hands of the living God." Hebrews x. 31.

83.—"The Lord is a *man of war*; the Lord is his name." Exodus xv. 3.

84.—"The Lord shall go forth as a *mighty man*; he shall stir up jealousy like a *man of war*; he shall cry, yea, roar; he shall prevail against his enemies." Isaiah xlii. 13.

85.—"The Lord hath opened his *armoury*, and hath brought forth the *weapons of his indignation*; for this is the work of the Lord God of hosts in the land of the Chaldeans." Jer. l. 25.

86.—"And he said unto them, Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, *and slay every man his brother, and every man his companion, and every man his neighbour*. And the children of Levi did according to the word of Moses; and there fell of the people that day about *three thousand men*." Exodus xxxii. 27, 28.

87.—"For a fire is kindled in my anger, and shall burn unto the *lowest hell*, and shall consume the earth with her increase, and set on fire the foundation of the mountains."—"I will heap *mischiefs* upon them, I will spend mine arrows upon them."—"They shalt be burnt with anger, and devoured with burning heat, and with bitter destruction. I will also send the teeth of beasts upon them, with the poison of serpents of the dust. The sword without, and terror within, shall destroy both the *young man*, and the *virgin*, the *suckling* also, with the *man of grey hairs*." Deuteronomy xxxii. 22, 23, 24, 25.

88.—Thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a *jealous God*; *visiting the iniquity of the fathers upon the children, unto the THIRD and FOURTH generation* of them that hate me." Exodus xx. 5.

89.—"The Lord hath made all things for himself; yea, *even the WICKED for the day of evil*." Proverbs xvi. 4.

the light, and create darkness; I make peace
I the Lord do all these things." Isaiah xlv. 7.

91.—“*And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt.*”—“*But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies and my people the children of Israel, out of the land of Egypt, by great judgments.*” Exod vii. 3, 4.

92.—“*And it came to pass that at midnight the Lord smote all the first-born in the land of Egypt, from the first-born of Pharaoh, that sat on his throne, unto the first-born of the captive that was in the dungeon; and all the first-born of cattle.*” Exodus xii. 29.

93.—“*And my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.*” Exodus xxii. 24.

94.—“*And the Lord spake unto Moses, saying,*” “*Vex the Midianites, and smite them.*” Numbers xxv. 16, 17.

95.—“*And the Lord's anger was kindled the same time, and he swear, saying,*” “*Surely none of the men that came up out of Egypt from twenty years old and upwards, shall see the land which I swear unto Abraham, unto Isaac, and unto Jacob; because they have not wholly followed me.*” Num. xxxii. 10, 11.

96.—“*Now go, and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep camel and ass.*” 1 Samuel xv. 3.

97.—“*Wherefore they spake to the king of Assyria, saying, The nations which thou hast removed and placed in the cities of Samaria, know not the manner of the God of the land; therefore, he hath sent lions among them, and behold, they slay them, because they know not the manner of the God of the land.*” 2 Kings xvii. 26.

98.—“*For the indignation of the Lord is upon all nations, and his fury upon all their armies; he hath utterly destroyed them, he hath delivered them to the slaughter.*” Isaiah xxxiv. 2.

99.—“*Then the angel of the Lord went forth, and smote in the camp of the Assyrians a hundred and four score and five thousand; and when they arose early in the morning, behold, they were all dead corpses.*” Isaiah xxxvii. 36.

100.—“*Therefore thus saith the Lord, Behold, I will bring evil upon them, which they shall not be able to escape, and though they shall cry unto me, I will not hearken unto them.*” Jeremiah xi. 11.

101.—“*The fierce anger of the Lord shall not return until he*

have done it, and until he have performed *the intents of his heart*; in the latter days ye shall consider it." Jer. xxx. 24.

102.—"For thus saith the Lord, the God of Israel, concerning the houses of this city, and concerning the houses of the kings of Judah, which are thrown down by the mounts, and by the sword,"—"They come to fight with the Chaldeans, but it is to fill them with the dead bodies of men, whom I *have slain in mine ANGER, and in my FURY*, and for all whose wickedness I have hid my face from this city." Jer. xxxiii. 4, 5.

103.—"And he hath *violently* taken away his tabernacle as if it were of a garden; he has destroyed his places of the assembly; the Lord hath caused the solemn feasts and Sabbaths to be forgotten in Zion, and hath despised *in the indignation of his anger* the king and the *priest*." Lam. of Jer. ii. 6.

104.—"The young and the old lie on the ground in the streets: my virgins and my young men are fallen by the sword; thou hast slain them in the day of thine ANGER; thou hast KILLED, and not pitied." Lam. of Jer. ii. 21.

105.—"Therefore the fathers SHALL EAT the sons in the midst of thee, and the sons SHALL EAT their fathers; and I will execute judgments in thee, and the whole remnant of thee will I scatter into all the winds."—"Wherefore, as I live saith the Lord God, surely because thou hast defiled my sanctuary with all thy detestable things, and with all thine abominations, therefore will I also diminish thee, neither shall mine eye SPARE, neither will I have any PITY." Ezek. v. 10, 11.

106.—"So the Lord sent PESTILENCE upon Israel; and there fell of Israel seventy thousand men." 1 Chronicles xxi. 14.

107.—"He that is far off shall die of the PESTILENCE, and he that is near shall fall by the sword, and he that remaineth and is besieged shall die by the FAMINE; thus will I accomplish my FURY upon them." Ezek. vi. 12.

108.—"Samaria shall become desolate, for she hath rebelled against her God; they shall fall by the sword; their INFANTS shall be DASHED IN PIECES, and their women WITH CHILD shall be RIPPED UP." Hosea xiii. 16.

Also Notes, 56, 79, 119, 121, 126, 143, 149.

VI.—IMPARTIALITY.

"Then Peter opened his mouth and said, Of a truth I perceive that God is no *respector* of persons.' Acts x. 34

“For there is no *respect* of persons with God.” Rom. ii. 11.

109.—“Therefore I endure all things for the *elect’s* sakes, that they may also obtain the salvation which is in Christ Jesus, with eternal glory.” 2 Timothy ii. 10.

110.—“For thou art an holy people unto the Lord thy God; the Lord thy God hath **CHOSEN** *thee*, to be a special people **UNTO HIMSELF**, above **ALL** people that are upon the face of the earth.” Deuteronomy vii. 6.

111.—“And I will dwell among the children of Israel, and will be **THEIR** God.” Exodus xxix. 45.

112.—“I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will *plead* with them there for *my* people, and for *my* heritage Israel, whom they have scattered among the nations, and parted my land.” Joel iii. 2.

113.—“Behold I have done according to thy words, lo, I have given thee a wise and understanding heart, so that there was none like *thee* before *thee*, neither after *thee* shall any arise like unto *thee*.” 1 Kings iii. 12.

114.—“I have loved you saith the Lord; yet ye say, Wherein hast thou loved us? Was not Esau Jacob’s brother, saith the Lord; yet I **LOVED** Jacob,”—“And I **HATED** Esau, and laid his mountains and his heritage waste, for the dragons of the wilderness.” Malachi i. 2, 3.

115.—“As it is written Jacob have I *loved*, but Esau have I *hated*,” Romans ix. 13.

116.—“Now God had brought Daniel into **FAVOUR** and tender *love* with the prince of the eunuchs.” Daniel i. 9.

117.—“For God loveth **NONE** but **HIM** that dwelleth with wisdom.” Wisdom of Solomon, vii. 28.

118.—“The Lord maketh *poor*, and maketh *rich*, he bringeth low, and lifteth up.” 1 Samuel ii. 7.

119.—“The *rich* and *poor* meet together; the Lord is the *maker* of them all.” Proverbs xxii. 2.

120.—“For he saith to Moses, I will have mercy on whom *I will* have mercy, and I will have compassion on whom *I will* have compassion.” Romans. ix. 15.

Also Notes 91 and 132.

VII.—IMMUTABILITY.

“For I am the Lord, I CHANGE NOT; therefore ye sons of Jacob are NOT consumed.” Malachi iii. 6.

“Every good gift, and every perfect gift is from above, and cometh down from the father of lights, with whom is NO VARIABleness, neither shadow of turning.” James i. 17.

“God is not a man, that he should lie, neither the son of man that he should REPENT; hath he said, and shall he not *do it*? or hath he spoken, and shall he not *make it good*?” Numbers xxiii. 19.

121.—“And the Lord said, I will destroy man, whom I have created, from the face of the earth, both man and beast, and the creeping thing, and the fowls of the air; for it REPENTETH me that I have made them.” Gen. vi. 7.

122.—“And the Lord REPENTED of the evil which he had thought to do unto his people.” Exodus xxxii. 14.

123.—“It REPENTETH me that I have set up Saul to be king; for he is turned back from following me, and hath not performed my commandments, and it grieved Samuel, and he cried unto the Lord all night.” 1 Samuel xv. 11.

124.—“And when the angel stretched out his hand upon Jerusalem to destroy it, the Lord REPENTED him of the evil, and said to the angel that destroyed the people, it is enough; stay now thine hand. And the angel of the Lord was by the threshing-place of Araunah the Jebusite.” 2 Samuel xxiv. 16.

125.—“If that nation against whom I have pronounced turn from their evil, I will REPENT *of the evil* that I thought to do unto them.”—“If it do evil in my sight, that it obey not my voice, then I will REPENT *of the good* wherewith I said I would benefit them.” Jeremiah xviii. 8, 10.

126.—“For thus saith the Lord, Like as I have brought all this great *evil* upon this people, so will I bring upon them all the *good* that I have promised them.” Jeremiah xxxii. 42.

127.—“And rent your heart and not your garments, and turn unto the Lord your God; for he is gracious and merciful, slow to anger, and of great kindness and REPENTETH him of the evil.” Joel ii. 13.

128.—“And God saw their works, that they turned from their evil way; and God REPENTED *of the evil* that he had said that he would do unto them, and he *did it not*.” Gen. iii. 10.

129.—“Thou hast forsaken me, saith the Lord, thou art gone backward; therefore will I stretch out my hand against thee, and destroy thee; I AM WEARY WITH REPENTING.” Jeremiah xv. 1.

Also Notes 14, 26, and 167.

VIII.—INCOMPREHENSIBILITY.

“Who is the image of the INVISIBLE God, the first-born of every creature.” Coloss. i. 15.

“O the depth of the riches both of the wisdom and knowledge of God; how *unsearchable* are his JUDGMENTS, and his ways past FINDING OUT.” Romans xi. 33.

“For MY thoughts are not YOUR thoughts, neither are YOUR ways MY ways saith the Lord.” Isaiah lv. 8.

130.—“And the Lord spake unto Moses FACE TO FACE, as a man speaketh unto his friend.” Exodus xxxiii. 11.

131.—“Then went up Moses and Aaron, Nadab and Abihu, and SEVENTY of the elders of Israel.”—“And they saw the God of Israel; and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness.” Exodus xxiv. 9, 10.

132.—“And Jacob called the name of the place Peniel; for I have SEEN God FACE TO FACE, and my life is preserved.” Genesis xxxii. 30.

133.—“I SAW THE LORD standing upon the altar.” Amos ix. 1.

134.—“And Jesus when he was baptized went up straightway out of the water; and lo, the heavens were opened unto him, and he saw the spirit of God descending like a DOVE, and lighting upon him.” Mat. iii. 16.

135.—“And the Lord APPEARED unto him, (Isaac) and said, Go not down into Egypt; dwell in the land which I shall tell thee of.” Genesis xxvi. 2.

136.—“And the Lord APPEARED in the tabernacle in a *pillar of a cloud*; and the pillar of the cloud stood over the door of the tabernacle.” Deuteronomy xxxi. 15.

137.—Seek ye the Lord *while he may be* FOUND, call ye upon him while he is near.” Isaiah lv. 6.

138.—“And ye shall seek me, and FIND *me*, when ye shall search for me with all your heart.” Jeremiah xxix. 13.

139.—“Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and KNOWETH God.” 1 John iv. 7.

140.—“This then is the message which we have heard of him, and declare unto you, that God is LIGHT, and in him is NO DARKNESS *at all*.” 1 John i. 5.

Also Notes 1, 17, 34, 80, 83.

PASSAGES IMMORAL AND OBSCENE.

GOD.

141.—“And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.”—Now the birth of Jesus Christ was on this *wise*; When as his mother Mary was espoused to Joseph, before they came together, she was found WITH CHILD of the HOLY GHOST.”—Then Joseph her husband being a just man, and not willing to make her a public example, was minded to put her away privily.”—“But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph thou son of David, fear not to take unto thee Mary thy *wife*; for that which is conceived in her *is of the HOLY GHOST*.” Matthew i. 16, 18, 19, and 20.

142.—“And I will give this ~~people~~ people favour in the sight of the Egyptians; and ~~it~~ shall come to pass, that, when ye go, ye shall not go empty:”—“But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment; and ye shall put them upon your sons and upon your daughters; and ye shall SPOIL the EGYPTIANS.” Exodus iii. 21, 22.

143.—“So Jehu SLEW all that remained in the house of Ahab in Jezreel, and all his great men, and his kinsfolks, and his priests, until he left him none remaining.”—“And the Lord said unto Jehu, Because thou hast done well in executing that which *is* RIGHT in mine eyes, and hast done unto the house of Ahab according to all that was in mine heart, thy children of the fourth generation shall sit on the throne of Israel.” 2 Kings x. 11 and 30.

144.—“And the Lord said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Beth-lehemite; for I have provided me a king among his sons.”—“And Samuel said, how can I go? If Saul hear it

he will kill me. And the Lord said, take an heifer with thee, and say I AM COME TO SACRIFICE *to the LORD*." 1 Sam. xvi. 1, 2.

145.—"Wherefore I gave them also statutes that were not good, and judgments whereby they should not live." Ezekiel xx. 25.

146.—"And with all deceivableness of unrighteousness in them that perish; because they receive not the love of the truth, that they might be saved."—"And for this cause, God shall send them **STRONG DELUSION**, that they should believe a **LIE**." 2 Thess. ii. 10, 11.

147.—"And the Lord said, Who shall entice Ahab king of Israel, that he may go up and fall at Ramoth-gilead? And one spake saying after this manner, and another saying after that manner."—"Then there came out a spirit and stood before the Lord, and said, I will entice him. And the Lord said unto him, Wherewith?"—"And he said, I will go out and be a **LYING SPIRIT** in the mouth of all his prophets. And the Lord said, thou shalt entice him, and thou shalt also prevail; go out, and do **EVEN** so." 2 Chron. xviii. 19, 20, 21.

148.—"And if the prophet be deceived when he hath spoken a thing, I the Lord have **DECEIVED** that prophet, and I will stretch out mine hand upon him, and will destroy him from the midst of my people Israel." Ezek. xiv. 9.

149.—"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand."—"And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years."—"And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season."—"And shall go out to **DECEIVE** the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle, the number of of whom is as the sand of the sea." Rev. xx. 1, 2, 3, 8.

150.—"He is a merchant, the balances of **DECEIT** are in his hand; he loveth to **OPPRESS**." Hosea xii. 7.

151.—"The beginning of the word of the Lord by Hosea. And the Lord said to Hosea, Go, take unto thee a **WIFE** of **WHOREDOMS**, and **CHILDREN** of **WHOREDOMS**; for the land hath committed great whoredoms, departing from the Lord." Hosea i. 2.

152.—"And I will make **DRUNK** her princes, and her wise men, her captains, and her rulers, and her mighty men; and they shall sleep a perpetual sleep, and not wake saith the king, whose name is the Lord of Hosts." Jer. li. 57.

153.—“Therefore thou shalt say unto them, Thus saith the Lord of Hosts, the God of Israel, DRINK ye and be DRUNKEN, and spue, and fall, and rise no more, because of the sword which I will send among you.” Jer. xxv. 27.

153 [2].—“And thou shalt bestow that money for WHATSOEVER *thy soul lusteth after*, for oxen, or for sheep, or for wine, or for STRONG DRINK, or for whatsoever thy soul desireth; and thou shalt eat there before the Lord thy God, and thou shalt rejoice, thou and thine household.” Deut. xiv. 26.

153. [3].—“Behold I will corrupt your seed and spread DUNG upon your faces, even the dung of your solemn feasts.” Mal. ii. 3.

MOSES.

154.—“And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens; and he spied an Egyptian smiting an Hebrew, one of his brethren.”—“And he looked this way and that way, and when he saw that there was no man, *he SLEW the Egyptian, and hid him in the sand.*” Exodus ii. 11, 12.

155.—“Now therefore (says Moses,) kill every male among the little ones, and kill every woman that hath known man by lying with him.”—“But all the *women* children, that have not know a *man* by lying with him, *keep alive* for yourselves.” Num. xxxi. 17, 18.

156.—“And Moses spake unto the people, saying, *Arm* some of *yourselves* unto the war, and let them go against the Midianites, and *avenge* the Lord of Midian.”—“And Moses *sent* them to the war, a thousand of every tribe, them and Phinehas the son of Eleazar the priest, to the war, with the *holy* instruments, and the trumpets to blow in his hand.” Num. xxxi. 3, 6.

DAVID.

157.—“And it came to pass in an evening tide, that David arose from off his bed, and walked upon the roof of the king’s house, and from the roof he saw a woman washing herself, and the woman was very beautiful to look upon. And David sent and enquired after the woman. And one said, is not this Bath-sheba the daughter of Eliam, the *wife* of Uriah the Hittite? And David sent messengers and took her; and she came in unto him, and *he LAY WITH HER*, (for she was purified from her uncleanness,) and she returned unto her house. And the woman conceived and sent and told David, and said, *I am with child*. And David sent to Joab, saying, Send me Uriah the Hittite. And Joab sent Uriah to David.” 2 Sam. xi. 2 to 6.

[The story then proceeds to represent David, ‘*the man after God’s own heart*,’ as endeavouring to cajole the poor cuckold Uriah. But he returns to the war without visiting his wife, and David sends a letter with him to Joab, in which letter he

orders Joab to place Uriah in the front of the battle, and then *leave him* so that he might be *killed*. Joab obeys his orders, Uriah is slaughtered, and he then takes Bath-sheba his wife, and marries her, in order that he might continue to gratify his lust upon her !]

158.—“And David laid up these words in his heart, and was sore afraid of Achish the King of Gath. And he changed his behaviour before them, and *FEIGNED* himself *MAD* in their hands, and *scrabbled* on the doors of the gate, and let his *spittle fall* down upon his *beard*.” 1 Samuel xxi. 12, 13.

158. [2.]—In the thirty-eighth Psalm a very chaste story is told of David’s disorder. The three following verses are a specimen:—“My wounds *stink* and are corrup^t, because of my *foolishness*. For my loins are filled with a *loathsome disease*, and there is no soundness in my flesh. My *lovers* and my friends stand aloof from my sore, and my kinsmen stand afar off.” Psalms xxxviii. 5, 7, 11.

159.—“Wherefore David arose, and went, he and his men, and *slew* of the Philistines *two hundred men*; and David brought their *foreskins*, and they gave them in full tale to the king, that he might be the king’s son-in-law; and Saul gave him Michal his daughter to wife.” 1 Samuel xviii. 27.

160.—“Now King David was old, and stricken in years, and they covered him with clothes, but he gat no heat. Wherefore his servants said unto him, Let there be sought for my lord the king, a *young virgin*, and let her stand before the king, and let her *cherish* him, and let her *lie in thy bosom*, that my lord the king may get heat. So they sought for a fair damsel throughout all the coasts of Israel, and found Abishag, a Shunammite, and brought her to the king. And the damsel was very *fair*, and *cherished* the king, and *ministered* to him, but the king *KNEW HER NOT*.” 1 Kings i. 1 to 4.

161.—“And David gathered all the people together, and went to Rabbah, and fought against it, and took it. And he took their king’s crown from off his head, (the weight whereof was a talent of gold, with the precious stones,) and it was set on David’s head. And he brought forth the *SPOIL* of the city in great abundance. And he brought forth the people that were therein, and put them *under saws* and *under harrows of iron*, and *under axes of iron*, and made them pass through the brick-kiln; and thus did he unto *ALL* the cities of the children of Ammon. So David and all the people returned unto Jerusalem.” 2 Samuel xii. 29 to 31.

162.—“And behold (says David in his *dying moments* to his son Solomon,) thou hast with thee Shimei the son of Gera, a Benjamite, of Bahurim, which cursed me with a grivous curse, in the day when I went to Mahanaim; but he came down to

meet me at Jordan, and I *sware* to him by the Lord, saying, I will not put thee to death with the sword. Now therefore hold him not guiltless; for thou art a wise man, and knowest what thou oughtest to do unto him; but his *hoar head* bring thou down to the grave with blood." 1 Kings ii. 8, 9.

SOLOMON.

163.—"And he had *seven hundred wives*, princesses, and *three hundred* CONCUBINES; and his wives turned away his heart." 1 Kings xi. 3.

164.—"How beautiful are thy *feet* with shoes, O prince's daughter! the joints of thy *thighs* are like jewels, the work of the hands of a cunning workman. Thy *naval* is like a round goblet, which wanteth not liquor; thy *belly* is like an heap of wheat, set about with lilies. Thy two *breasts* are like two young roes that are twins. Thy *neck* is as a tower of ivory, thine eyes like the fish-pools in Heshbon, by the gate of Beth-rabbim; thy *nose* is as the tower of Lebanon, which looketh towards Damascus." Solomon's Songs vii. 1 to 4.

JOSHUA.

165.—"And they utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword. But Joshua had said unto the two men that had spied out the country, Go into the *harlot's* house, and bring out thence the woman and all that she hath, as ye *sware* unto her." Joshua vi. 21, 22.

166.—"And it was told Joshua, saying, the five kings are found hid in a cave at Makkedah. And Joshua said, Roll great stones upon the mouth of the cave, and set men by it for to keep them. And stay you not, but pursue after your enemies, and ~~smite~~ the hindmost of them, suffer them not to enter into their cities; for the Lord your God hath delivered them into your hand. Then said Joshua, Open the mouth of the cave, and bring out those five kings unto me out of the cave. And afterwards Joshua *smote* them, and *slew* them, and *hanged* them on five trees; and they were hanging upon the trees until the evening." Joshua x. 17, 18, 19, 22, 26.

EZEKIEL.

167.—"Thou shalt drink also water by measure, the sixth part of an hin; from time to time shalt thou drink. And thou shalt eat it as barley cakes, and thou shalt *bake it with dung* that COMETH OUT OF MAN, in their sight. And the Lord said, Even thus shall the children of Israel eat their defiled bread among the Gentiles, whither will I drive them. Then said I, Ah Lord God, behold my soul hath not been polluted; for from ~~my~~ youth up even till now, have I not eaten of that which *dieth of itself, or is torn in pieces*, neither came there abomi-

nable flesh into my mouth. Then he said unto me, Lo, I have given thee COW'S dung for MAN'S dung, and thou shalt PREPARE THY BREAD THEREWITH." Ezekiel iv. 11 to 15.

ABRAHAM.

168.—"And Abraham journeyed from thence toward the south country, and dwelled between Kadesh and Shur, and sojourned in Gerar. And Abraham said of Sarah, *his wife*, She is my *sister*; and Abimelech king of Gerar sent and took Sarah. But God came to Abimelech in a dream by night, and said to him, Behold thou art but a dead man, for the woman which thou hast taken; for she is a *man's wife*. But Abimelech had not come near her, and he said, Lord, wilt thou slay also a righteous nation? Said he not unto me, She is my *sister*! and she, even she herself, said, He is my *brother*: in the integrity of my heart and innocency of my hands have I done this." Gen. xx. 1 to 5.

169.—"And Sarah saw the son of Hagar the Egyptian, which she had *borne* unto Abraham, mocking. Wherefore she said unto Abraham, cast out this bond-woman, and her son; for the son of this bond-woman shall not be heir with my son, even with Isaac. And Abraham rose up early in the morning and took *bread* and a bottle of *water*, and gave it unto Hagar (putting it on her shoulder) and the child *and sent her away*, and she departed, and wandered in the *wilderness* of Beersheba." Genesis xxi. 9, 10, 14.

ISAAC.

170.—"And the men of the place asked him of his wife; and he said, She is *my sister*, for he feared to say, She is my wife; lest, said he, the men of the place should kill me for Rebekah, because she was fair to look upon. And it came to pass when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw and behold, *Isaac* was *sporting* with *Rebekah* his wife. And Abimelech called Isaac, and said, Behold of a surety she is thy wife; and how sayest thou, She is *my sister*? And Isaac said unto him, Because I said, lest I die for her." Genesis xxvi. 7, 8, 9.

NOAH.

171.—"And he drank of the wine, and was DRUNKEN, and he was UNCOVERED within his tent. And Ham the father of Canaan saw the *nakedness* of his father, and told his two brethren without." Genesis ix. 21, 22.

SAMSON.

172.—"Then went Samson to Gaza, and saw there an *harlot*, and went in unto her." Judges xvi. 1.

JUDAH.

173.—"And it came to pass at that time, that Judah went down from his brethren, and turned into a certain Adullamite,

whose name was Hirah. And Judah saw there a daughter of a certain Canaanite, whose name was Shuah, and he took her **AND WENT IN UNTO HER.** And she conceived, and bare a son; and he called his name Er." Genesis xxxviii. 1 to 3.

174.—"And Judah said unto Onan, *Go in unto thy brother's wife*, and marry her, and raise up seed to thy brother. And Onan knew that the seed should not be his, and it came to pass when he *went in unto* his brother's wife **THAT HE SPILLED IT ON THE GROUND**, lest that he should give seed to his brother." Gen. xxxviii. 8, 9.

175.—"And it was told Tamar, saying, Behold thy father-in-law goeth up to Timnath, to shear his sheep. And she put her widow's garments off from her and covered her with a vail, and wrapped herself, and sat in an open place, which is by the way of Timnath, for she saw that Shelah was grown, and she was not given unto him to wife. When Judah saw her, he thought her to be an harlot; because she had covered her face. And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee; (for he knew not that she was his daughter-in-law.) And she said, *What wilt thou give me*, that thou mayest come in unto me? And he said, I will send thee a kid from the flock; and she said, Wilt thou give me a pledge, till thou send it? And he said, What pledge shall I give thee? And she said, Thy signet, and thy bracelets, and thy staff that is in thine hand: and he gave it her, and *came in unto her*, and she conceived by him. And she arose, and went away, and laid by her vail from her, and put on the garments of her widowhood. And Judah sent the kid by the hand of his friend the Adullamite, to receive his pledge from the woman's hand, but he found her not. Then he asked the men of that place, saying, Where is the harlot that was openly by the way side? And they said, There was no harlot in this place. And he returned to Judah, and said, I cannot find her; and also the men of the place said, that there was no harlot in this place. And Judah said, Let her take it to her, lest we be ashamed: behold, I sent this kid, and thou hast ~~not~~ found her. And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter-in-law hath played the *harlot*; and also, behold, *she is with child* by whoredom. And Judah said, Bring her forth, **AND LET HER BE BURNT.** When she was brought forth, she sent to her father-in-law, saying, By the man, whose these are, am I with child: and she said, Discern, I pray thee, whose are these, the signet, and bracelets, and staff. And Judah acknowledged them, and said, She hath been more *righteous* than I; because that I gave her not to Shelah my son. And he knew her again no more. And it came to pass in the time of her travail, that, behold twins were in her womb. And it came to pass, when she travailed, that the *one put out his hand*; and the midwife took and bound upon his hand a scarlet thread, saying, This came out *first*. And it came to pass, *as he drew back his hand*, that, behold, his ~~br~~ *ther*

came out: and she said, How hast thou broken forth? this breach be upon thee: therefore his name was called Pharez. And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zarah." Gen. xxxviii. 13 to 30.

LOT.

176.—"And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him: for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters. And the firstborn said unto the younger, Our father is old, and there is not a *man* in the earth to *come in unto us* after the manner of all the earth. Come, let us make our father drink wine, and we will *lie* with him, that we may preserve seed of our father. And they made their father drink wine that night; and the first-born went in, and *lay* with her father; and he perceived not when she lay down, nor when she arose. And it came to pass on the morrow, that the first-born said unto the younger, Behold, I lay yesternight with my father; let us make him drink wine this night also; and go thou in, and *lie* with him, that we may preserve seed of our father. And they made their father drink wine that night also; and the younger arose, and *lay* with him; and he perceived not when she lay down, nor when she arose. Thus were both the *daughters* of Lot *with child by their FATHER.*" Gen. xix. 30 to 36.

RUTH.

177.—"Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor: but *make not thyself known* unto the man, until he shall have done eating and drinking. And it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and *uncover* his feet, and *lay thee down*; and *he* will tell thee what thou shalt do. And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn; and *she* came softly, and *uncovered* his feet, and laid *her* down. At it came to pass at midnight, that the man was afraid, and turned himself: and behold a woman lay at his feet. And he said, Who art thou? And she answered, I am Ruth thine handmaid: spread therefore thy skirt *over* thine *handmaid*; for thou art a near kinsman. And he said, Blessed be thou of the Lord, my daughter; for thou hast shewed more kindness in the *latter end* than at the *beginning*, inasmuch as thou followedst not young men, whether poor or rich. And now, my daughter, fear not; I will do to thee *all that thou requirest*: for all the city of my people doth know that thou art *a virtuous woman.*" Ruth iii. 3, 4, 7, 8, 9, 10, 11.

RACHEL.

178.—"And when Rachel saw that she bare Jacob no children, Rachel envied her sister; and said unto Jacob, Give me children, or else I die. And Jacob's anger was kindled against Rachel; and he said, Am I in God's stead, who hath withheld from thee

the fruit of the womb? And she said, Behold, my maid Bilhah, *go in unto her*; and she shall *bear upon my knees*, that I may also have children by her. And she gave him Billah, her handmaid, to wife; and *Jacob went in unto her*. And Bilhah conceived, and bare Jacob a son." Genesis xxx. 1 to 5.

179.—"And Laban went into Jacob's tent, and into Leah's tent, and into the two maid servants' tents; but he found them not. Then went he out of Leah's tent, and entered into Rachel's tent. Now *Rachel* had taken the *images*, and put them in the camel's furniture AND SAT UPON THEM. And Laban searched all the tent, but found them not. And she said to her father, Let it not displease my lord that I cannot rise up before thee; for the *custom of women* is upon me: and he searched, but found not the images." Genesis xxxi. 33 to 35.

POTIPHAR'S WIFE.

180.—"And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, *Lie with me*. But he refused, and said unto his master's wife, Behold, my naster wotteth not what is with me in the house, and he hath committed all that he hath to my hands; there is none greater in this house than I; neither hath he kept back anything from me, but thee, because thou art his wife; how then can I do this great wickedness, and sin against God? And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her. And it came to pass about this time, that Joseph went into the house to do his business; and there was none of the men of the house there within. And *she caught him* by the garment, saying, *Lie with me*; and *he left his garment* in her hand, and *fled*, and got him out. And it came to pass, when she saw that he had left his garment in her hand, and was fled forth, that she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to *mock* us; *he came in* unto me to *lie with me*, and *I cried* with a loud voice."

She then told the same unblushing falsehood to Potiphar, her husband, as soon as he returned home; when he becomes indignant, and orders poor Joseph to be cast into prison." Gen. xxxix. 7 to 20.

REUBEN.

181.—"And it came to pass, when Israel dwelt in that land, that Reuben went and *lay* with Bilhah, his father's *concubine*: and Israel heard it. Now the sons of Jacob were twelve." Gen. xxxv. 22.

182.—"Reuben (says Jacob) thou art my first born, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power: unstable as water, thou shalt not excel; because thou wentest up to *thy father's bed*; then *defiledst* thou it; he went up to my couch." Gen. xlix. 3, 4

AMNON.

183.—“And Amnon (David’s eldest son,) said unto Tamar, Bring the meat into the chamber, that I may eat at thine hand. And Tamar took the cakes which she had made, and brought them into the chamber to Amnon her brother. And when she had brought them unto him to eat, he took hold of her, and said unto her, *Come lie with me, my sister.* And she answered him, *Nay, my brother, do not force me, for no such thing ought to be done in Israel; do not thou this folly.* And I, whither shall I cause my shame to go? And as for thee, thou shalt be as one of the fools in Israel. Now, therefore, I pray thee, speak unto the king; for he will not withhold me from thee. Howbeit he would not hearken unto her voice; but, being stronger than she, *forced her, and lay with her.*” 2 Sam. xiii. 10 to 14.

ABSALOM.

184.—“And Ahithophel said unto Absalom, (another of David’s sons,) Go in unto thy father’s concubines, which he hath left to keep the house; and all Israel shall hear that thou art abhorred of thy father; then shall the hands of all that are with thee be strong. So they spread Absalom a tent upon the top of the house; and Absalom *went in unto his father’s concubines* in the sight of all Israel.” 2 Sam. xvi. 21, 22.

SHECHEM.

185.—“And Dinah the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land. And when Shechem the son of Hamor the Hivite, prince of the country, saw her, he took her and *lay with her, and defiled her.*” Genesis xxxiv. 1, 2.

CHRIST.

186.—“If any man come to me, and *hate* not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, HE CANNOT BE MY DISCIPLE.” Luke xiv. 26.

187.—“*I am come to SEND FIRE on the earth; and what will I, if it be already kindled? Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division.*” Luke xii. 49, 51.

188.—“Think not that I am come to send peace on earth; I come not to send PEACE, but a SWORD. For *I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law.*” Matthew x. 34, 35.

189.—“Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip; and *he that hath no sword, let him SELL HIS GARMENT, and BUY ONE.*” Luke xxii. 36.

190.—“But those mine enemies, which would not that I

should reign over them, bring hither, and SLAY THEM BEFORE ME." Luke xix. 27.

191.—"He that believeth, and is baptized shall be saved; but he that believeth not shall be DAMNED." Mark xvi. 16.

191 [2].—"And, whosoever shall not receive you, nor hear your words, when ye depart out of that house, or city, *shake off the dust of your feet*. Verily I say unto you, *it shall be more tolerable for the land of SODOM AND GOMORRAH, in the day of judgment, than for that city*." Matthew x. 14, 15.

192.—"And he said unto them, unto you it is given to know the mystery of the kingdom of God, but unto them that are without, all these things are done in *parables*; That seeing they may see, and *not perceive*, and hearing they may hear, and *not understand*; lest at any time they should be converted, and *their sins* should be *forgiven them*." Mark iv. 11, 12.

193.—"And when they came nigh to Jerusalem, unto Bethphage, and Bethany, at the Mount of Olives, he sendeth forth two of his disciples. And saith unto them, go your way into the village over against you; and, as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him. And if any man say unto you, Why do ye this? Say ye that the Lord hath need of him; and straightway he will send him hither." Mark xi. 1 to 3.

194.—"And it came to pass that he went through the cornfields on the Sabbath-day, and his disciples began as they went, to pluck the ears of corn. And the Pharisees said unto him, Behold, why do they on the Sabbath-day that which is *not lawful*? And he said unto them, have ye never read what David did when he had need, and was an hungred, he and they that were with him? How he went into the house of God in the days of Abiathar the high priest, and did eat the shew bread, which is not lawful to eat, but for the priests, and gave also to them which were with him." Mark ii. 23 to 26.

195.—"Now there was there, nigh unto the mountain, a great herd of swine feeding. And all the devils besought him, saying, Send us into the swine, that we may enter into them. And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine; and the herd ran violently down a steep place into the sea (they were about TWO THOUSAND) and were *choked* in the sea." Mark v. 11, 12.

196.—"And on the morrow, when they were come from Bethany, he was hungry. And seeing a fig-tree afar off, having leaves, he came, if haply he might find anything thereon; and, when he came to it, he found nothing but leaves; for the time of figs was not yet. And he said unto it, *Ne*

man eat fruit of thee hereafter for ever. And his disciples heard it. And in the morning, as they passed by, they *saw the fig-tree dried up from the roots.* And Peter calling to remembrance, saith unto him, Master, behold the FIG TREE which thou CURSEDST is WITHERED AWAY." Mark xi. 12, 13, 14, 20, 21.

PETER.

197.—"Then Simon Peter having a sword drew it, and ~~smore~~ the high priest's servant, and CUT OFF his right EAR. The servant's name was Malchus. John xviii. 10.

197. [2.]—Peter says, "And it shall come to pass that *every* soul which will not hear that prophet shall be *destroyed* from among the people." Acts iii. 23.

198.—"Then took they him (*Christ*) and led him and brought him into the high priest's house, and Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. But a certain maid beheld him, as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. And HE DENIED HIM, saying, WOMAN I KNOW HIM NOT. And after a little while another saw him, and said, Thou art also of them. And Peter said, MAN I AM NOT." Luke xxii. 54 to 58.

PAUL.

199.—"I ROBBED OTHER CHURCHES, taking wages of them, to do you service." 2 Corinthians xi. 8.

200.—"For if the truth of God hath more abounded, THROUGH MY LIFE UNTO HIS GLORY, why yet am I also judged as a sinner." Romans iii. 7.

201.—"But if any man be ignorant, let him be *ignorant*." 1 Corinthians xiv. 38.

202.—"*Beware* lest any man SPOIL YOU THROUGH PHILOSOPHY and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Colossians ii. 8.

203.—"As we said before, So say I now again, If any man preach any other gospel unto you, than that ye have received *let him be ACCURSED*." Galatians i. 9.

204.—"If any man love not the Lord Jesus Christ, let him be ANATHEMA *Maran-atha*." 1 Corinthians xvi. 22.

205.—"A man that is an heretic after the first and second admonition REJECT." Titus iii. 10.

205 [2.].—"I would they were even CUT OFF which trouble you." Galatians v. 12.

205 [3.]—"But be it so, I did not burden you, nevertheless, being *crafty*, I caught you with **GUILE**." 2 Cor. xii. 16.

206.—"But Elymas the sorcerer, (for so is his name by interpretation) *withstood them*, seeking to turn away the deputy from the faith. Then Saul (who also is *called* Paul) filled with the Holy Ghost, set his eyes on him, and said, O full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteousness, will thou not cease to pervert the right ways of the Lord. And now, behold, *the hand of the Lord is upon thee, and thou SHALT BE BLIND*, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand." Acts xiii. 8 to 11.

BARNABAS AND PAUL.

207.—"And, some days after, Paul said unto Barnabas, Let us go again and visit our brethren in every city, where we have preached the word of the Lord, and see how they do. And Barnabas determined to take with them John, whose surname was Mark. But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work. And the *contention* was so sharp between them, that they departed *asunder*, one from the other; and so Barnabas took Mark, and sailed unto Cyprus. And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God." Acts xv. 36 to 40.

JOHN.

208.—"If there come any unto you, and bring not this doctrine, receive him *not* into your house, *neither bid him God speed*." 2 John i. 10.

GENERAL.

209.—"So shall the king of Assyria lead away the Egyptians prisoners, and the Ethiopians captives, young and old, naked and bare-foot, even with their buttocks uncovered to the shame of Egypt." Isaiah xx. 4.

209 [2.]—"And he that is the high priest among his brethren, upon whose head the anointing oil was poured, and that is consecrated to put on the garments, shall not uncover his head, nor rend his clothes. *Neither shall he go into any DEAD BODY*, nor defile himself for his father, or for his mother." Leviticus xxi. 10, 11.

210.—"And it came to pass through the lightness of her whoredom, that she defiled the land, and *committed adultery* with *stones* and with *stocks*." Jeremiah iii. 9.

210 [2.]—"He moveth his tail like a cedar, the sinews of his *stones* are wrapped together." Job xl. 17.

211.—“Come down and sit in the dust, virgin daughter of Babylon, sit on the ground; there is no throne, O daughter of the Chaldeans; for thou shalt no more be called tender and delicate. Take the mill-stones and grind meal; uncover thy *locks*, make *bare* the *leg*, uncover the *thigh*, pass *over* the *rivers*. Thy *nakedness* shall be *uncovered*, yea, thy *SHAME* shall be seen; I will take vengeance, and I will not meet thee as a man.” Isa. xlvii. 1, 2, 3.

212.—“Ask ye now, and see whether a man doth *travail with child*? Wherefore do I see every man with his *hands* on his *LOINS*, as a woman in *travail*, and all faces are turned into paleness.” Jer. xxx. 6.

213.—“Like as a WOMAN WITH CHILD, that draweth near the time of her delivery, is in pain, and *crieth* out in her pangs, so have we been in thy sight, O Lord.” Isaiah xxvi. 17.

214.—“Tremble, ye women that are at ease; be troubled, ye careless ones; *STRIP* you and make you *BARE*, and gird sackcloth upon your *LOINS*.” Isaiah xxxii. 11.

215.—“Thus saith the Lord God, Thou shalt drink of thy sister’s *cup* deep and large; thou shalt be laughed to scorn, and had in derision; it containeth much. Thou shalt be *filled* with *DRUNKENNESS* and *SORROW*, with the cup of astonishment and desolation, with the cup of thy sister Samaria. Exekiel xxiii. 32, 33.

215 [2.]—“But Rabshakeh said unto them, hath my master sent me to thy master, and to thee, to speak these words; hath he not sent me to the men which sit on the wall, that *they may eat their OWN DUNG, and drink their OWN PISS* with you.” 2 Kings xviii. 27.

215. [3.]—“Therefore, behold I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam *him that PISSETH against the wall*.” 1 Kings xiv. 10.

215. [4.]—“Wherefore my bowels shall sound like an harp for Moab, and *mine inward parts* for Kir-haresh.” Isa. xvi. 11.

215. [5.]—“We have been with child, we have been in pain, we have, as it were, *brought forth wind*.” Isaiah xxvi. 18.

215. [6.]—“And Ehud put forth his left hand, and took the dagger from his right thigh, and thrust it into his belly; and the haft also went in after the blade, and the fat closed upon the blade, so that he could not draw the dagger out of his belly, and the *dirt came out*.” Judges iii. 21, 22.

215. [7.]—“He that is wounded in the *stones*, or hath his *privy member cut off*, shall not enter into the congregation of the Lord.” Deut. xxiii. 1

215. [8.]—"So, and more also, do God unto the enemies of David, if I leave of all that *pertain* to him, by the morning light, any that *pisseth* against the wall." 1 Samuel xxv. 22.

215. [9.]—"And thou shalt have a *paddle upon thy* WEAPON, and it shall be when thou wilt *ease thyself*, thou shalt dig, and cover that which cometh from thee. So that the Lord thy God may see no unclean thing in the camp." Deut. xxiii. 13.

216.—"He that is *unjust*, let him be *unjust still*; and he which is *filthy*, let him be *filthy still*; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." Rev. xxii. 11.

217.—"And if any man's seed of copulation go out from him, then he shall wash all his flesh in water, and be unclean until the even. And every garment, and every skin, whereon is the seed of copulation, shall be washed with water, and be unclean till the even. The woman also with whom man shall lie with seed of copulation, they shall both bathe themselves in water, and be unclean until the even. And if any man lie with her at all, and her flowers be upon him, he shall be unclean seven days; and all the bed whereon he lieth shall be unclean. And if a woman have an issue of her blood many days out of the time of her separation, or if it run beyond the time of her separation, all the days of the issue of her uncleanness shall be as the days of her separation; she shall be unclean. This is the law of him that hath an issue, and of him whose seed goeth from him, and is defiled therewith. And of her that is sick of her flowers, and of him that hath an issue, of the man, and of the woman, and of him that lieth with her which is unclean." Levit. xv. 16, 17, 18, 24, 25, 32, 33.

218.—"Then shall the father of the damsel, and her mother, take and bring forth the tokens of the damsel's virginity, unto the elders of the city in the gate. But if this thing be true, and the tokens of virginity be not found for the damsel, then shall they bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die; because she hath wrought folly in Israel, to play the whore in her father's house; so shalt thou put away evil from among you." Deut. xxii. 15, 20, 21.

219.—"Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, so shall it be done unto that man that will not build up his brother's house." Deut. xxv. 9.

220.—"For this cause God gave them up unto vile affections; for even their women did *change the natural* use into that which is *against* nature? And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is *unseemly*, and receiving in themselves that recompense of their error which was meet." Romans i. 26, 27.

221.—“Thus saith the Lord, Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbour, and he shall lie with thy wives in the sight of this Sun.” 2 Sam. xii. 11.

222.—“And there appeared a great wonder in *heaven*, a woman clothed with the Sun, and the moon under her feet, and upon her head a crown of twelve stars. And she, being with child, cried, travailing in birth, and pained to be delivered. And there appeared another wonder in *heaven*, and behold, a great red dragon, having seven heads, and ten horns, and seven crowns upon his heads. And his tail drew the *third part* of the Stars of *heaven*, and did cast them to the earth; and the dragon stood before the woman which was ready to be delivered, for to *devour* her child as soon as it was born. And she brought forth a man-child, who was to rule all nations with a rod of iron; and her child was *caught up* unto God, and to his throne.” Rev. xii. 1 to 5.

223.—“And there was WAR IN HEAVEN: Michael and his angels fought against the dragon, and the dragon fought and his angels.” Revelation xii. 7.

224.—“And he was clothed with a vesture *dipt in blood*; and his name is called, The Word of God. And the ARMIES which were in *heaven* followed him upon white horses, clothed in fine linen, white and clean.” Revelation xix. 13, 14.

PASSAGES ABSURD AND UNNATURAL.

225.—“Then spake Joshua to the Lord, in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, *Sun stand thou still upon Gibeon*, and thou moon in the valley of Ajalon. And the Sun stood STILL, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the SUN STOOD STILL in the midst of Heaven, and hasted not to go down about a whole day.” Joshua x. 12, 13.

226.—“The *sun* and *moon* stood still in their habitations; at the light of thine arrows *they went*, and at the shining of thy glittering spear.” Habakkuk iii. 11.

227.—“And Moses stretched out his hand over the sea, and the Lord caused the sea to go back by a strong east wind all that night, and made the *sea* dry land, and the waters were *divided*. And the children of Israel went into the midst of the *sea* upon the dry ground; and the waters were a WALL unto them on their right hand, and on their left.” Exodus xiv. 21, 22.

228.—“And Moses answered and said But behold, they will

Let believe me, nor hearken unto my voice : for they will say, The Lord hath not appeared unto thee. And the Lord said unto him, What is that in thine hand? And he said, *A rod*. And he said, Cast it on the ground ; and he cast it on the ground, and it *became* a SERPENT ; and Moses fled from before it. And the Lord said unto Moses, Put forth thine hand, and take it by the tail ; and he put forth his hand, and caught it, and it *became* A ROD in his hand." Exodus iv. 1, 2, 3, 4.

229.—"And the Lord said unto Moses, Say unto Aaron, stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt. And they did so ; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it BECAME LICE in man and in beast : ALL the dust of the land became lice throughout *all* the land of Egypt. And the magicians did so with their enchantments to bring forth lice, but they could not ; so there were lice upon man and upon beast." Exodus viii. 16 to 18.

230.—"Make thee an ark of gopher-wood ; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. And this is the fashion which thou shalt make it of ; the length of the ark shall be THREE HUNDRED CUBITS, the breadth of it FIFTY CUBITS, and the height of it THIRTY CUBITS. A window shalt thou make to the ark, and in a cubit shalt thou finish it above ; and the door of the ark shalt thou set in the side thereof : with lower, second, and third stories shalt thou make it. And behold I, even I do bring a *flood of waters* upon the earth, to destroy all flesh wherein is the breath of life from under heaven ; and everything that is in the earth shall die. But with thee will I establish my covenant ; and THOU shalt come into the ark ; *thou*, and thy sons, and thy wife, and thy sons' wives with thee. And of every living thing of ALL flesh, two OF EVERY SORT shalt thou bring into the ark, to keep them alive with thee ; they shall be male and female. Of fowls after their kind, and of cattle after their kind, of every creeping thing on the earth after his kind ; two of every sort shall come unto thee to keep them alive. And take thou unto thee of ALL food that is eaten, and thou shalt gather it to thee ; and it shall be for food for thee, and for them. Thus did Noah ; according to all that God commanded him, so DID he." Genesis vi. 14 to 22.

231.—"And the flood was FORTY DAYS upon the earth ; and the waters increased, and bare up the ark, and it was lift up above the earth. And the waters prevailed, and were increased greatly upon the earth ; and the ark went upon the face of the waters. And the waters prevailed exceedingly upon the earth ; and all the *high hills*, that were under the whole heaven, *were covered*. Fifteen cubits upwards did the waters prevail, and the *mountains* were covered." Gen. vii. 17 to 20.

232.—"Elias was a man subject to like passions as we are,

and he *prayed* earnestly that it might not rain ; and it rained not on the earth by the space of THREE YEARS AND SIX MONTHS." James v. 17.

233.—" And the Lord God formed man *of the dust of the ground, and breathed into his nostrils the breath of life* ; and man became a living soul." Genesis ii. 7.

234.—" And the Lord God caused a deep sleep to fall upon Adam, and he slept ; and he took one of his *ribs*, and closed up the flesh instead thereof. And the *rib* which the Lord God had taken from man, *made he a woman*, and brought her unto the man." Genesis ii. 21, 22.

235.—" Then the Lord rained upon Sodom and upon Gomorrah, brimstone and fire from the Lord out of heaven. And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground. But his (Lot's) wife looked back from behind him, and she became a **PILLAR OF SALT**." Genesis xix. 24, 25, 26.

236.—" And he (Jacob) dreamed, and behold a *ladder* set upon the earth, and the **TOP OF IT REACHED TO HEAVEN** ; and behold, the angels of God *ascending and descending* on it. And behold, the Lord *stood* above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac ; the land whereon thou liest to thee will I give it, and to thy seed." Genesis xxviii. 12, 13.

237.—" And it came to pass, as they still went on and talked, that behold, there appeared a chariot of fire ; and horses of fire, and parted them both asunder ; and Elijah went up by a **WHIRLWIND** into heaven." 2 Kings ii. 11.

238.—" Now the Lord had prepared a great fish, (which Christ tells us in Matthew xii. 40, was a whale,) to swallow up Jonah. And Jonah was in the **BELLY** of the fish three days and three nights. Then Jonah prayed unto the Lord his God out of the fish's belly. And the Lord spake unto the fish, and it vomited out Jonah upon the dry land." Jonah i. 17, and ii. 1, 10.

239.—" And he found a new **JAW BONE** of an ass, and put forth his hand, and took it, and slew a thousand men therewith. And Samson said, With the jaw bone of an ass, heaps upon heaps, with the jaw of an ass have I slain a thousand men." Judges xv. 15, 16.

240.—" And it came to pass, when she (Delilah) pressed him (Samson) daily with her words, and urged him, so that his soul was vexed unto death ; that he told her all his heart, and said unto her, there hath not come a razor upon mine head, for I have been a Nazarite unto God from my mother's womb ; *if I be shaven*,

then my strength will go from me, and I shall become weak, and be like any other man." The story then proceeds to represent Delilah as betraying Samson into the hands of his enemies the Philistines, who shave off the hair off his head, and afterwards put out his eyes, and imprison him. In course of time his hair begins to grow again, *when his strength returns*. The Philistines then take him to their temple, that he may make sport for them, and Samson then says unto the lad that held him by the hand, "Suffer me that I may feel the pillars where upon the house standeth, that I may *lean* upon them. Now the house was *full* of men and women, and all the lords of the Philistines were there; and there were upon the roof about *three thousand* men and women that beheld while Samson made sport. And Samson took hold of the two middle pillars, upon which the house stood, and on which it was borne up, of the one with his right hand and the other with his left. And Samson said, Let me die with the Philistines, and he bowed himself with all his might; AND THE HOUSE FELL UPON THE LORDS, AND UPON ALL THE PEOPLE THAT WERE THEREIN; so the dead which he slew at his death, were more than they which he slew in his life." Judges xvi. 16 to 30.

241.—"And these three men, Shadrach, Meshach, and Abed-nego, fell down bound in the midst of the *burning* fiery furnace. Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake and said, Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come hither. Then Shadrach, Meshach, and Abed-nego came forth of the midst of the fire. And princes, governors, and captains, and the king's counsellors, being gathered together, saw these men upon whose bodies the FIRE had *no power*, nor was a hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them." Dan. iii. 23, 26, 27.

242.—"Then the king commanded, and they brought Daniel, and cast him into THE DEN OF LIONS. Now the king spake and said unto Daniel, Thy God, whom thou servest continually, he will deliver thee. Then the king arose very early in the morning, and went in haste unto the den of lions. And, when he came to the den, he cried with a lamentable voice unto Daniel: and the king spake and said to Daniel, O Daniel, servant of the living God, is thy God whom thou servest continually, able to deliver thee from the lions? Then said Daniel unto the king, O king, live for ever. My God hath sent his ANGEL and hath shut the lions' mouths that they have not hurt me, forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt." Daniel vi. 16, 19, 20, 21, 22.

243.—"And God saw the light that it was good; and God DIVIDED the *light* from the *darkness*." Gen. i. 4.

244.—"And God made two great lights; the greater light to *rule* the day, and the lesser light to rule the night; he made the

stars also. And God SET them in the FIRMAMENT of the heaven, to give light upon the earth." Genesis i. 16, 17.

245.—"And there shall be upon every high mountain, and upon every high hill, RIVERS and STREAMS OF WATERS, in the day of the great slaughter, when the towers fall. Moreover, the light of the moon shall be as the light of the sun, and the light of the sun shall be SEVEN FOLD, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound." Isaiah xxx. 25, 26.

246.—"Again, the devil taketh him (Christ) up into an exceeding high mountain, and sheweth him ALL the kingdoms of the world and the glory of them." Matthew iv. 8.

247.—"The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which was FULL OF BONES. And caused me to pass by them round about; and behold, there were very many in the open valley; and lo, *they were* VERY DRY. And he said unto me, Son of Man, Can these bones live? And I answered, O Lord God, thou knowest. Again he said unto me, Prophecy upon these bones, and say unto them, *O ye dry bones*, hear the word of the Lord. Thus saith the Lord God unto these bones, Behold, *I will cause breath to enter into you*, and ye shall live. And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you; and ye shall live, and ye shall know that I am the Lord. So I prophesied as I was commanded; and as I prophesied there was a noise, and behold a shaking and the bones *came together* bone to his bone. And, when I beheld, lo, the *sinews* and the *flesh* came upon them, and the *skin* covered them above; but there was no breath in them. Then said he unto me, Prophecy unto the wind, prophecy, Son of man, and say to the wind, Thus saith the Lord God, Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the *breath came into them*, and they lived, and stood upon their feet, an exceeding great army." Ezek. xxxvii. 1 to 10.

248.—"And it came to pass, as they were BURYING a man, that behold, they spied a band of men, and they cast the man into the sepulchre of Elisna, and when the man was let down, and touched the bones of Elisha, he revived; AND STOOD UP ON HIS FEET." 2 Kings xiii. 21.

249.—"Marvel not at this; for the hour is coming in the which *all that are in the GRAVES shall HEAR his voice*." John v. 28.

250.—"In a moment, in the twinkling of an eye, at the *last trump*, (for the TRUMPET shall sound), and the DEAD shall be raised *incorruptible*, and we shall be changed." 1 Cor. xv. 25.

251.—“For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the *dead in Christ* shall rise first; *Then we*, which are alive and remain, shall be CAUGHT UP TOGETHER WITH THEM IN THE CLOUDS, TO MEET THE LORD IN THE AIR; and so shall we ever be with the Lord.” 1 Thessalonians iv. 16, 17.

252.—“And I saw the DEAD, small and great, *stand before God*; and the books were opened, and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the SEA gave up the dead which were in it; and DEATH and HELL delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death.” Revelations xx. 12 to 14.

253.—“I am he that *liveth* and was DEAD; and behold I am alive for evermore. Amen; and have the KEYS OF HELL and of death.” Revelations i. 18.

254.—“But Mary stood without at the sepulchre, weeping; and as she wept she stooped down, and looked into the sepulchre. And *seeth* TWO ANGELS in white, *sitting* the one at the head, and the other at the feet, where the body of Jesus had lain. And they *say* unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. And when she had thus said, she turned herself back, and *saw* Jesus STANDING, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? she, supposing him to be the gardener, saith unto him, Sir, if thou have born him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary, she turned herself, and saith unto him, Rabboni, which is to say Master.” John xx. 11 to 16.

255.—“But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them; *thence* came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Thence saith he to Thomas, Reach hither thy finger, and *behold* my HANDS; and reach hither thy hand, and thrust it *into my side*; and be not faithless but believing.” John xx. 24, 25, 26, 27.

256.—“Jesus saith unto them, *Come and dine*. And none of his disciples durst ask him, Who *art* thou? knowing that it was the Lord. Jesus then cometh and *taketh bread*, and giveth them, and *fish likewise*. This is now the THIRD time that Jesus

SHEWED HIMSELF to his disciples, after that he was RISEN FROM THE DEAD." John xxi. 12, 13, 14.

257.—"And when he had spoken these things while they beheld, *he was taken up*; and a *cloud* received him out of their sight. And while they looked steadily toward heaven, as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is *taken up* from you into HEAVEN, shall so come, in like manner as ye have seen him go into heaven." Acts i. 9, 10, 11.

258.—"Then the SPIRIT *took me up*, and I heard behind me a voice of a great rushing, saying, Blessed be the glory of the Lord from his place. So the Spirit *lifted me up*, and TOOK ME AWAY, and I went in bitterness, in the heat of my spirit; but the hand of the Lord was strong upon me." Ezekiel iii. 12, 14.

259.—"And he put forth the form of an hand, and *took me by a lock of mine head* and the SPIRIT *lifted me up* between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate, that looketh toward the north, where was the seat of the image of jealousy, which provoketh to jealousy." Ezekiel viii. 3.

259. [2.]—"And Habbakuk said, Lord, I never saw Babylon: neither do I know where the den is. Then the angel of the Lord took him by the crown, and bare him by the *hair of his head*, and through the vehemency of his spirit, *set him in Babylon over the den*. And Habbakuk cried, saying, O Daniel, Daniel, take the dinner which God hath sent thee." Bel and the Dragon, 35 to 37.

260.—"Then the high priest rose up, and all they that were with him (which is the sect of the Sadducees) and were filled with indignation. And laid their hands on the apostles, and put them in the common prison. But the ANGEL of the Lord by night OPENED THE PRISON DOORS, and brought them forth, and said, Go, stand and speak in the temple to the people, all the words of this life." Acts v. 17 to 20.

261.—"And behold, there was a great earthquake; for the ANGEL of the Lord descended from heaven, and came and ROLLED BACK THE STONE from the door, and sat upon it." Matthew xxviii. 2.

262.—"And the ANGEL of the Lord came again the second time, AND TOUCHED HIM, and said, Arise and eat, because thy journey is too great for thee." 1 Kings xix. 7.

263.—"Then the ANGEL of the Lord put forth the end on the staff that was in his HAND, and TOUCHED the flesh

and the unleavened cakes; and there rose up *fire out of the rock*, and consumed the flesh, and the unleavened cakes. Then the angel of the Lord departed out of his sight." Judges vi. 21.

264.—"Then Tobit called his son Tobias, and said unto him, My son, see that the man have *HIS WAGES* which went with thee, and thou must give him more. So he called *THE ANGEL*, and he said unto him, Take *half of all* that ye have brought, and go away in safety." Tobit xii. 1, 5.

265.—"Then the woman came and told her husband, saying, A man of God came unto me, and his countenance was like the countenance of an *ANGEL of God*, *VERY TERRIBLE*; but I asked him not whence he was, neither told he me his name." Judges xiii. 6.

266.—"Whose throne is inestimable, whose glory may not be comprehended, *before whom* the hosts of angels stand with *TREMBLING*." 2 Esdras viii. 21.

267.—"Thou shalt not suffer a *witch* to live." Exod. xxii. 18.

267 [2].—"A man also, or woman *that hath a familiar spirit*, or that is a *wizard*, shall surely be put to death; they shall stone them with stones—their blood shall be upon them." Lev. xx. 27.

267 [3].—"And the woman said unto him, Behold thou knowest what Saul hath done, how he hath cut off those *who have familiar spirits*, and the *wizards* out of the land, wherefore, then, layest thou a snare for my life, to cause me to die." 1 Sam. xxviii. 9.

268.—"Jesus saith unto them, *Fill the water pots* with water. And they *filled them* up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water *that was made WINE*, and knew not whence it was, (but the servants which drew the water knew) the governor of the feast called the bridegroom. And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse; but thou hast kept the good wine until now. This beginning of *miracles* did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him." John ii. 7 to 11.

269.—"And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was *healed* in the self same hour. And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever. And he *touched her hand*, and the fever left her; and she arose, and ministered unto them." Matt. viii 13, 14, 15.

270.—“And when he was entered into a ship, his disciples followed him. And behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves; but he was asleep. And his disciples came to him, and awoke him, saying, Lord save us, we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and **REBUKED the winds and the sea**; and there was a great **CALM**.” Matt. viii. 23 to 26.

271.—“And in the fourth watch of the night, Jesus went unto them, *walking on the sea*. And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit: and they cried out for fear. But straightway Jesus spake unto them, saying, Be of good cheer; It is I; be not afraid. And Peter answered him, and said, Lord, if it be thou, bid me come unto thee on the water. And he said, Come. And when Peter was come down out of the ship, *he walked on the water*, to go to Jesus.” Matt. xiv. 25 to 29.

272.—“And Jesus arose and followed him, and so did his disciples. And when Jesus came into the ruler’s house, and saw the minstrels and the people making a noise, he said unto them, Give place: for the *maid is not dead but sleepeth*, and they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand, and the *maid arose*.” Matt. ix. 19, 23, 24, 25.

273.—“And behold, a woman, which was **DISEASED** with an *issue of blood* twelve years, came behind him, and touched the hem of his garment. For she said within herself, if I may but *touch his garment* I shall be whole. But Jesus turned him about, and when he saw her he said, Daughter, be of good comfort; thy *faith* hath made thee *whole*. And the woman was *made whole* from that hour.” Matt. ix. 20, 21, 22.

274.—“And when he had thus spoken, he cried with a loud voice, Lazarus, come forth? And he that was *dead came forth*, bound hand and foot with grave-clothes, and his face was bound about with a napkin. Jesus saith unto them, Loose him, and *let him go*.” John xi. 43, 44.

275.—“And when the day began to wear away, then came the twelve and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place. But he said unto them, give ye them to eat, and they said, we have no more but *five loaves and two fishes*; except we should go and buy meat for all this people. For they were about **FIVE THOUSAND MEN**. And he said to his disciples, make them sit down by fifties in a company. And they did so, and made them all sit down. Then he took the five loaves and the two fishes, and *looking up to heaven he blessed them*, and brake, and gave to the disciples to *eat* before the multi-

tude. And they *did eat* AND WERE ALL FILLED, and there was taken up of fragments that remained to them *twelve baskets*." Luke ix. 12 to 17.

276.—"And, when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them *cloven tongues*, like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to *speak with other tongues*, as the spirit gave them utterance." Acts ii. 1 to 4.

277.—"And he (Moses) was there with the Lord *forty days and forty nights*; he did neither *eat* bread nor *drink* water; and he wrote upon the tables the words of the covenant, the ten commandments." Exodus xxxiv. 28.

278.—"And the angel of the Lord came again the second time, and touched him, and said, arise and eat, because the journey is too great for thee. And he arose, and did eat and drink, *and went in the strength of that meat* FORTY DAYS AND FORTY NIGHTS, unto Horeb the mount of God." 1 Kings xix. 7, 8.

279.—"Moreover he said unto me, son of man, eat that thou findest; *eat this roll*, (of a book) and go speak unto the house of Israel. So I opened my mouth, and he *caused* me to eat that roll. And he said unto me, son of man, cause *thy* belly to eat, and *fill thy bowels* with this roll that I give thee. Then did I eat it, and it was in my mouth as *honey* for sweetness." Ezek. iii. 1 to 3.

280.—"And when the ass saw the angel of the Lord, she fell down under Balaam; and Balaam's anger was kindled, and he smote the ass with a staff. And the Lord *opened the mouth of the ass*, and she said unto Balaam, *what have I done unto thee*, that thou hast smitten me these three times." Numbers xxii. 27, 28.

281.—"And I beheld, and lo, *the eagle* rose upon her talons, and *spake* to her feathers, saying, Watch not all at once: sleep every one in his own place, and watch by course. Then I heard a voice, which said unto me, Look before thee, and consider the thing that thou seest. And I beheld, and lo, as it were a ROARING LION chased out of the wood; and I saw that he sent out a MAN'S VOICE unto the eagle, and said, Hear thou, I will *talk* with thee, and the highest shall say unto thee, &c." 2 Esdras xi. 7, 8, and 36, 37, 38.

282.—"But let man and BEAST be covered with sackcloth, and *cry mightily* unto God; yea, let them turn every one from his evil way, and from the violence that is in their hands." Jonah iii. 8.

283.—“And I took it and drank ; and when I had drunk, of it, my HEART uttered *misunderstanding*, and *wisdom* grew in my BREAST, for my spirit strengthened my memory.” 2 Esdras xiv. 40.

284.—“In the lips of him that hath understanding wisdom is found ; but a ROD is for the *back of him* that is void of understanding.” Proverbs x. 13.

285.—“Jesus answered and said unto them, verily I say unto you, if ye have faith, and doubt not, ye shall not only do this which is done to the fig-tree, but also, if ye shall say unto this mountain, *be thou removed*, and be thou *cast into the sea* ; **IT SHALL BE DONE.**” Matthew xxi. 21.

286.—“And the Lord said, if ye had faith as a *grain of mustard seed*, ye might say unto this sycamine-tree, be thou *plucked up by the root*, and be thou *planted in the sea* ; **AND IT SHOULD OBEY YOU.**” Luke xvii. 6.

287.—“Therefore I say unto you, what things soever ye desire when ye pray, *believe* that ye receive them, and ye *shall* have them.” Mark xi. 24.

288.—“Who is the IMAGE of the INVISIBLE God, the first born of every creature.” Colossians i. 15.

289.—“While we *look* not at the things which are seen, but at the things which are NOT SEEN ; for the things which are seen are temporal, but the things which *are not seen* are eternal.” 2 Corinthians iv. 18.

290.—“And it came to pass, as he was *alone* praying, his *disciples* were *with him* ; and he asked them, saying, whom say the people that I am ?” Luke ix. 18.

291.—“*I and my father* are one.”

“For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost ; and these *three* are *one*.” 1 John v. 7.

292.—“And David DANCED before the Lord with all his might ; and David was girded with a linen ephod.” 2 Sam. vi. 14.

293.—“And all the host of heaven shall be DISSOLVED, and the heavens shall BE ROLLED TOGETHER AS A SCROLL ; and all their host shall fall down as the leaf falleth off from the vine, and as a fallen fig from the fig-tree.” Isaiah xxxiv. 4.

294.—“And I saw a new heaven, and a new earth ; for the first heaven, and the first earth *were passed away* ; and there was no more sea.” Revelations xxi. 1.

295.—“Then said the Lord unto Moses, behold, I will RAIN BREAD from *heaven* for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no. And they gathered it every morning, every man according to his eating; and when the sun waxed hot it MELTED.” Exodus xvi. 4, 21.

296.—“And it came to pass as they fled from before Israel, and where in the going down to Beth-horon, that the Lord cast down great *stones from heaven* upon them unto Azekah, and they died; they were more which died with hail-stones, **than** they whom the children of Israel slew with the sword.” Joshua x. 11.

297.—“Then the Lord RAINED upon Sodom, and upon Gomorrah, *brimstone and fire from the Lord out of heaven.*” Gen. xix. 24.

298.—“And Elijah answered and said to the captain of fifty, if I be a man of God, then let FIRE come down *from heaven*, and consume thee and thy fifty, and there came down fire from heaven and consumed him and his fifty.” 2 Kings i. 10.

299.—“And then the Lord’s wrath be kindled against you, and he *shut up* the heaven that there be *no rain*, and that the land yield not her fruit, and lest ye perish quickly from off the good land which the Lord giveth you.” Deuteronomy xi. 17.

300.—“When *heaven is shut up*, and there is *no rain*, because they have sinned against thee; if they pray towards this place, and confess thy name, and turn from their sin, when thou afflictest them.” 1 Kings viii. 35.

301.—“I knew a man in Christ above fourteen years ago (whether in the body, I cannot tell; or whether out of the body, I cannot tell; God knoweth) such an one caught up to the THIRD *heaven.*” 2 Corinthians xii. 2.

302.—“And when he had opened the seventh seal, there was *silence in heaven* about the space of HALF AN HOUR.” Rev. viii. 1.

303.—“After this I looked, and behold, a door was *opened* in heaven: and the first voice which I heard, was as it were of a trumpet talking with me; which said, come up hither, and I will *shew* thee things which must be *hereafter*. And immediately I was in the spirit; and behold a throne was set in heaven, and one sat on the throne. And he that sat was to look upon like a Jasper, and a sardine stone; and there was a *rain-bow* round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats; and upon the seats I saw four and twenty elders sitting, clothed in white raiment, and they had on their heads crowns of gold. And out of the throne proceeded *lightnings*, and *thunderings*, and voices, and there were seven lamps of *fire* burning before

the throne, which are the seven spirits of God. And before the throne there was a sea of glass like unto crystal; and in the midst of the throne, and round about the throne, were *four beasts* full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him, and they were full of eyes within; and they rest not day and night, saying, *Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.*" Revelations iv. 1 to 8.

304.—"And, when they shall have finished their testimony, the BEAST that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them." Rev. x. 7.

Also Notes 73, 74, and 76.

PASSAGES CONTRADICTORY.

305.—"And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their *swords* into plough shares, and their *spears* into pruning hooks; nation shall not lift up a sword against nation, neither shall they learn war any more." Micah iv. 3.

306.—"Beat your *plough shares* into swords, and your *pruning hooks* into spears; let the weak say, I am strong." Joel iii. 10.

307.—"Though I speak with the tongues of men and of angels, and have not *charity*, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge, and though I have all faith, so that I could remove mountains, and have not *charity*, I am nothing." 1 Corinthians xiii. 1, 2.

308.—"As we said before, so say I now again, if any man preach any other gospel unto you, than that ye have received, let him be ACCURSED." Galatians i. 9.

309.—"Whosoever *hateth* his brother is a murderer; and ye know that no murderer hath eternal life abiding in him." 1 John iii. 15.

310.—"If any man come to me, and *hate* not his father, and mother, and wife, and children, and *brethren*, and sisters, yea, and his own life also, he cannot be my disciple." Luke xiv. 26.

311.—"Then said Jesus unto them, put up again thy sword into its place; for all they that take the sword, shall *perish* with the sword." Matthew xxvi. 52.

312.—"Then said he unto them, but now he that hath a *garse*, let him take it, and likewise his scrip; and he that hath a sword let him sell his garments and *buy* one." Luke xxii. 36.

313.—“But I say unto you, that ye *resist not evil*; but whosoever shall *smite* thee on thy right cheek, turn to him the other also.”—Matthew v. 39.

314.—“Whoso sheddeth man's *blood*, by man shall *his* blood be shed; for in the image of God made he man.” Gen. ix. 6.

315.—“But I say unto you, love your enemies, *bless* them that *curse* you, do good to them that hate you, and *pray* for them which despitefully use you, and persecute you.” Matt. v. 44.

316.—“Then said he unto the disciples, it is impossible but that offences will come; but *woe* unto *him* through whom they come.” Luke xvii. 1

317.—“And whosoever shall not receive you, nor hear your words; when ye depart out of that house, or city, *shake off* the dust of your feet.” Matt. x. 14.

317 [2.]—Christ says, “Whosoever shall say, *thou fool*, shall be in danger of *hell-fire*.” Matt. v. 22.

317 [3.]—And yet he exclaims, “*Ye fools and blind*, for whether is greater the gold, or the temple that sanctifieth the gold.” Matt. xxiii. 17.

318.—“Thou shalt have *no other* gods before me.” Ex. xx. 3.

319.—“And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.” Gen. i. 26.

320.—“Thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the *iniquity* of the fathers upon the children unto the *third* and *fourth* generation of them that hate me.” Exodus xx. 5.

321.—“The soul that sinneth it shall die; the son shall not bear the *iniquity* of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.” Ezekiel xviii. 20.

322.—“But the children of the murderers he slew not; according unto that which is written in the book of the law of Moses, wherein the Lord commanded, saying, the fathers shall *not* be put to death for the children, nor the children be *put to death* for the fathers; but every man shall be put to death for his own sin.” 2 Kings xiv. 6.

323.—“Remember the sabbath day, to keep it *holy*. Six day:

shalt thou labour, and do *all* thy work. But the seventh day is the sabbath of the Lord thy God; in it thou shalt *not do any work*, thou nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates." Exodus xx. 8, 9, 10.

324.—"And he entered again into the synagogue; and there was a man there which had a withered hand. And they watched him, whether he would heal him on the sabbath day; that they might *accuse* him. And he saith unto the man which had the withered hand, stand forth. And he saith unto them, is it *lawful* to do good on the *sabbath* days, or to do evil? to save life, or to kill? but they held their peace. And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, stretch forth thine hand. And he stretched it out, and his *hand was restored* whole as the other." Mark iii. 1 to 5.

325.—"*Honour* thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee." Exodus xx. 12.

326.—"If any man come to me, and *hate* not his father, and his mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." Luke xiv. 26.

327.—"Thou shalt not **KILL**." Exodus xx. 13.

328.—"But those mine enemies, which would not that I should reign over them, bring hither and *slay* them before me." Luke xix. 27.

329.—"And he said unto them, thus saith the Lord God of Israel, put every man his sword by his side, and go in and out from gate to gate throughout the camp, and *slay* every man his brother, and every man his companion, and every man his neighbour." Exodus xxxii. 27.

330.—"Thou shalt not commit **ADULTERY**." Exodus xx. 14.

331.—"Now the birth of Jesus Christ was on this wise; when as his mother Mary was *espoused* to Joseph, before they came together, she was *found with child* of the **HOLY GHOST**." Matt. i. 18.

Vide Note 141.

332.—"Thou shalt not **STEAL**." Exodus xx. 15.

333.—"And I will give this people favour in the sight of the Egyptians; and it shall come to pass, that when ye go, ye shall not go *empty*. But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment; and ye shall put them upon ~~you~~

sons, and upon your daughters; and ye shall **SPOIL** the Egyptians." Exodus iii. 21, 22.

Vide Note 142.

334.—"The Lord is good *to all*; and his tender mercies are over all his works." Psalms cxlv. 9.

335.—"Thus saith the Lord of hosts, I remember that which Amalek did to Israel, how he laid wait for him in the way when he came up from Egypt. Now go, and *smite* Amalek, and utterly *destroy all* that they have, and spare them not; but *slay both* man *and woman*, INFANT and SUCKLING, ox and sheep, camel and ass." 1 Samuel xv. 2, 3.

336.—"The Lord is gracious and full of *compassion*; slow to anger, and of GREAT MERCY." Psalms cxlv. 8.

337.—"And he **SMOTE** the men of Beth-Shemesh, because they had looked into the ark of the Lord, even he **SMOTE** of the people fifty thousand and three score and ten men: and the people lamented, because the Lord had smitten many of the people with a great slaughter." 1 Samuel vi. 19.

338.—"Who is a God like unto thee, that **PARDONETH** INIQUITY, and passeth by the transgression of the remnant of his heritage? he retaineth not his *anger for ever*, because he **DELIGHTETH IN MERCY**." Micah vii. 18.

339.—"And when the Lord thy God shall deliver them before thee, thou shalt *smite* them, and *utterly destroy them*; thou shalt make no covenant with them, nor shew MERCY unto them." Deuteronomy vii. 2.

340.—"The Lord is slow to anger, and great in power, and *will not* at all *acquit* the wicked; the Lord hath his way in the whirlwind, and in the storm, and the clouds are the dust of his feet." Nahum i. 3.

341.—"So shall it be at the end of the world: the angels shall come forth, and *sever* the wicked from among the just. And shall **CAST** them INTO the FURNACE of fire: there shall be wailing and gnashing of teeth." Matthew xiii. 49, 50.

342.—"And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will *forgive their iniquity*, and I will remember their sin no more." Jeremiah xxxi. 34.

343.—"Behold, all souls are mine, as the soul of the father, so also the soul of the son is mine: the soul that **SINNETH IT SHALL DIE**." Ezekiel xviii. 4.

344.—“And rend your heart and not your garments, and *turn* unto the Lord your God; for he is gracious and merciful, slow to anger, and of GREAT KINDNESS, and repenteth him of the evil.” Joel ii. 13.

345.—“And I will bring distress upon men, that they shall walk like *blind* men, because they have sinned against the Lord; and their blood shall be *poured out* as dust, and their flesh as the dung.” Zephaniah i. 17,

346.—“The Lord is not slack concerning his promise, (as some men count slackness,) but his long suffering to us-ward, not willing that any should *perish*, but that all should come to repentance.” 2 Peter iii. 9.

347.—“The Lord hath made all things for himself; yea, *even the WICKED* for the day of evil.” Proverbs xvi. 4.

348.—“For thou *lovest* ALL the things that are, and *abhorrest* NOTHING which thou hast made; for never wouldst thou have made anything, if thou hadst hated it.” Wisdom of Solomon xi. 24.

349.—“For God loveth NONE BUT HIM that dwelleth with wisdom.” Wisdom of Solomon vii. 28.

350.—“For this is good and acceptable in the sight of God our Saviour. Who will have all men to be saved, and to come unto the knowledge of the truth.” 1 Timothy ii. 3, 4.

351.—“And for this cause God shall send them strong delusion, that they should *believe a lie*.” 2 Thessalonians ii. 11.

352.—“Yet saith the house of Israel, the way of the Lord is not equal, O house of Israel, are not my ways EQUAL? are not your ways UNEQUAL.” Ezekiel xviii. 29.

353.—“For thou art an holy people unto the Lord thy God: the Lord thy God hath *chosen* thee to be a SPECIAL PEOPLE unto himself above all people that are upon the face of the earth.” Deuteronomy vii. 6.

354.—“*Lying lips* are ABOMINATIONS to the Lord; but they that deal truly are his delight.” Proverbs xii. 22.

355.—“Now therefore behold, the LORD hath put A LYING SPIRIT in the *mouth* of all these thy prophets, and the Lord hath spoken evil concerning thee.” 1 Kings xxii. 23.

356.—“For God sent not his son into the world, to condemn the world; but that the *world* through him might be *SAVED*.” John iii. 17.

357.—“Think not that I am come to send peace on earth: I

came not to send *peace*, but a *sword*. For I am come to set a man at *variance* against his *father*, and the daughter against her *mother*, and the daughter-in-law against her *mother-in-law*." Matt. x. 34, 35.

Also Notes 186 and 187.

358.—"*Wisdom* is the principal thing; therefore get *WISDOM*; and with all thy getting, get *understanding*." Prov. iv. 7.

359.—"For in much wisdom is *MUCH GRIEF*; and he that increaseth knowledge increaseth sorrow." Eccles. i. 18.

360.—"Behold, I send you forth as sheep in the midst of wolves; be ye therefore *WISE as serpents*, and harmless as doves." Matt. x. 16.

361.—"For it is written, I will *DESTROY* the wisdom of the wise, and will *bring to nothing* the understanding of the prudent." 1 Cor. i. 19.

362.—"The righteous shall *FLOURISH* like the palm tree; he shall grow like a cedar in Lebanon." Psalms xcii. 12.

363.—"The *righteous perisheth*, and no man layeth it to heart; and merciful men are taken away, none considering that the righteous is taken away from the evil to come." Isaiah lvii. 1.

364.—"As it is written, There is *none* righteous, no, not *ONE*." Rom. iii. 10.

365.—"Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a *RIGHTEOUS MAN* availeth much." James v. 16.

366.—"Pray without ceasing." 1. Thess. v. 17.

367.—"And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I *WILL NOT HEAR*; your hands are full of blood." Is. i. 15.

368.—"Therefore we conclude, that a man is *justified* by *faith* without the deeds of the law." Romans iii. 28.

369.—"Ye see then how that by *WORKS* a man is justified, and *NOT BY FAITH ONLY*." James ii. 24.

370.—"For by *GRACE* are ye *SAVED*, through *FAITH*, and that not of yourselves; it is the gift of God." Eph. ii. 8.

371.—"But wilt thou know, O vain man, that *FAITH without WORKS* is *DEAD*." James ii. 20.

372.—"As the cloud is consumed and vanisheth away; so he that *goeth* down to the grave *SHALL COME UP NO MORE*." Job vii. 9.

373.—“And the graves were opened ; and many bodies of the saints which slept **AROSE**, and came *out* of the *graves* after his resurrection and went into the holy city, and appeared unto many.” Matt. xxvii. 52, 53.

Also Notes 254, 255, 256, and 257.

374.—“In the beginning God **CREATED** the heaven and the earth.” Gen. i. 1.

375.—“And the earth was *without* **FORM** and **VOID**.” Gen. i. 2.

376.—“And God **SAW** the **LIGHT**, that it was **GOOD** ; and God **DIVIDED** the light from the darkness.” Gen. i. 4. (This was on the *first* day.)

377.—“And God made *two* great **LIGHTS** ; the greater light to rule the day, and the lesser light to rule the night ; he made the stars also.” Gen. i. 16. (This was on the *fourth* day.)

378.—“And God saw everything that he had made, and behold, it was *very* **GOOD**. And the evening and the morning were the sixth day.” Gen. i. 31.

379.—“The earth also was **CORRUPT** before God, and the earth was filled with violence.” Gen. vi. 11.

380.—“Behold, he putteth no trust in his saints ; yea, the heavens are **NOT CLEAN** in his sight.” Job xv. 15.

381.—“**ALL** things were made by him ; and without him was not anything made that was made.” John i. 3.

382.—“For by him were **ALL** things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers ; all things were created by him, and for him.” Col. i. 16.

383.—“For God made **NOT** death ; neither hath he pleasure in the destruction of the living.” Wisdom of Solomon i. 13.

384.—“For God is **NOT** the author of confusion, but of peace, as in all churches of the saints.” 1 Cor. xiv. 33.

385.—“One generation passeth away, and another generation cometh ; but the earth abideth for ever.” Eccles. i. 4.

386.—“*All* these things live and remain for ever, for all uses, and they are all obedient.” Ecclesiasticus xlii. 23.

387.—“So shall it be at the **END OF THE WORLD** ; the angels shall come forth, and sever the wicked from among the just.” Matt. xiii. 49.

388.—“But the day of the Lord will come as a thief in the night ; in the which the heavens shall pass away with a great

noise, and the elements shall melt with fervent heat, the earth also, and the *works* that are therein **SHALL BE BURNT UP.**" 2 Peter iii. 10.

Also Note 294.

389.—"For his *anger* endureth **BUT A MOMENT**; in his favour is life; weeping may endure for a night, but joy cometh in the morning." Psalms xxx. 5.

390.—"And the Lord's anger was kindled against Israel, and he made them wander in the wilderness **FORTY YEARS**, until all the generation that had done evil in the sight of the Lord was consumed." Numbers xxxii. 13.

391.—"Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither *tempteth he any man.*" James i. 13.

392.—"And it came to pass after these things, that *God did tempt* Abraham, and said unto him, Abraham, and he said, Behold, here I am." Genesis xxii. 1.

393.—"And *lead us not into* **TEMPTATION**, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen." Matthew vi. 13.

394.—"And **NO MAN** hath ascended up to *heaven*, but he that came down from *heaven*, even the Son of Man which is in heaven." John iii. 13.

395.—"And it came to pass, as they still went on and talked, that behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and *Elijah* went up by a *whirlwind* **INTO HEAVEN.**" 2 Kings ii. 11.

396.—"And I (Jesus) say unto you, my friends, be not *afraid* of them that *kill* the body, and after that have no more that they can do." Luke xii. 4.

397.—"After these things Jesus walked in Galilee; for he would not walk in Jewry, because the Jews sought to *kill* him." John vii. 1.

398.—"For there are *three* that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one." 1 John v. 7.

399.—"And the Lord God said, Behold, the man is become as one of **US**, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live **for ever.**" Gen. iii. 22.

400.—"There is one body, and one spirit, even as ye are called in one hope of your calling; One Lord, one faith, on

baptism; ONE God and *father* of ALL, who is above all, and through all, and in you all." Ephesians iv. 4 to 6.

401.—"For there is ONE God, and one mediator between God and men, the man Christ Jesus." 1 Timothy ii. 5.

402.—"Remember the former things of old; for *I am* God, and there is NONE else; I am God; and there is none like me." Isaiah xli. 9.

403.—"*I and my father are one.*" John x. 30.

404.—"But if I do, though ye believe not me, believe the works; that ye may know and believe that the Father is *in me*, and *I in him.*" John x. 38.

405.—"I am the *true vine*, and *my Father* is the *husbandman.*" John xv. 1.

406.—"And the Father himself, which hath *sent* me, hath born witness of me. Ye have neither heard his voice at any time, nor seen his shape." John v. 37.

407.—"The Father loveth the Son, and hath *given all things* into *his* hand." John iii. 35.

Also Note 401.

408.—"*No man hath seen God at any time*; the only begotten Son, which is in the bosom of the Father, he hath declared him." John i. 18.

409.—"Who only hath immortality, dwelling in the light which no man can approach unto, *whom no man hath seen, nor can see*; to whom be honour and power everlasting." 1 Tim. vi. 16.

410.—"And the Lord spake unto Moses **FACE TO FACE**, as a man speaketh unto his friend." Exodus xxxiii. 11.

411.—"Then went up Moses and Aaron, Nadab and Abihu, and *seventy* of the elders of Israel: And they *saw the God of Israel*; and there was under his feet as it were a paved work of a sapphire-stone, and as it were the body of heaven in his clearness." Ex. xxiv. 9, 10.

Also Notes 17, 132, 133, 134, 135, 136.

412.—"And he said, Thou canst not see my face; for there shall *no man see me, and live.*" Exodus xxxiii. 20.

413.—"And Jacob called the name of the place **Peniel**: *for I have seen God face to face*, and my life is preserved." Genesis xxxii. 30.

Also Note 410.

414.—“Marvel not at this; for the hour is coming in the which all that are in the graves shall hear his voice, *And shall come forth, they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.*” John v. 28, 29.

415.—“And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, *which is the book of life*; and the dead were judged out of those things which were written in the books, according to their works.” Rev. xx. 12.

416.—“For that which befalleth the sons of men *befalleth BEASTS*; even one thing befalleth them; as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath *no pre-eminence* above a beast; *for all is vanity*. ALL GO UNTO ONE PLACE; *all are of the dust*, AND ALL TURN TO DUST AGAIN. Who *knoweth* the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth? Wherefore I perceive that there is *nothing better* than that a man should rejoice in his own works, for that is HIS portion; for who shall *bring him to see what be after him?*” Eccles. iii. 19 to 22.

Also Note 372.

417.—“The Father loveth the Son, and hath given *all things into his hand.*” John iii. 35.

418.—“For though he (*the Son*) was *crucified THROUGH WEAKNESS*, yet he liveth by the *power of God*. For we also are weak in him, but we shall live with him by the *power of God* toward you.” 2 Corinthians xiii. 4.

419.—“And he (Judas) cast down the pieces of silver in the temple, and departed, and went and *HANGED himself.*” Matt. xxvii. 5.

420.—“Now this man (Judas) *purchased a field* with the reward of iniquity; and falling headlong, he burst asunder in the midst, and *all his bowels gushed out.*” Acts i. 18.

421.—“And Jesus saith unto them, How many loaves have ye? and they said SEVEN, and a FEW *little fishes*. And he took the *seven loaves and the fishes* and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude. And they did all eat, and were filled; and they took up of the broken meat that was left SEVEN baskets full. And they that did eat were *four thousand men*, beside women and children.” Matt. xv. 34, 36, 37, 38.

422.—“But he said unto them, Give ye them to eat. And they said, We have no more but FIVE *loaves* and two *fishes*; except we should go and buy meat for all this people. For they were about FIVE *thousand men*. And he said to his disciples, *Make them sit down by fifties in a company*. Then he took

the **FIVE loaves** and the **TWO fishes**, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude. And they did eat, and were all filled; and there was taken up of fragments that remained to them **TWELVE BASKETS.**" Luke ix. 13, 14, 16, 17.

Vide Note 275.

423.—"And set up over his head, his accusation written, *this is Jesus the King of the Jews.*" Matthew xxvii. 37.

424.—"And the superscription of his accusation was written over *the King of the Jews.*" Mark xv. 26.

425.—"And a superscription also was written over him, in letters of Greek, and Latin, and Hebrew, *this is the King of the Jews.*" Luke xxiii. 28.

426.—"And Pilate wrote a title, and put it on the cross. And, the writing was *Jesus of Nazareth the King of the Jews.*" John xix. 19.

427.—"But while he thought on these things, behold *the angel of the Lord* appeared unto *him* (Joseph) in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost." Matt. i. 20.

In the following note the angel is represented not as appearing unto *Joseph*, as above, but unto *Mary* his wife.

428.—"And the angel said unto *her*, fear not *Mary*; for thou hast found favour with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. Then said Mary unto the angel, how shall this be, seeing I know not a man. And the angel answered and said unto her, the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing, which shall be born of thee shall be called the Son of God." Luke i. 30, 31, 34, 35.

429.—"In the end of the Sabbath, as it *began to dawn* towards the first day of the week, came Mary Magdalene, and the other Mary to see the sepulchre." Matthew xxviii. 1.

430.—"And when the Sabbath was past, Mary Magdalene and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning the first day of the week, they came into the sepulchre *at the rising of the sun.*" Mark xvi. 1, 2.

431.—"The first day of the week cometh Mary Magdalene, early, when it was yet *dark*, unto the sepulchre, and seeth the stone taken away from the sepulchre." John xx. 1.

432.—"Now upon the first day of the week, very early in the

morning, *they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them.*" Luke xxiv. 1.

The individuals spoken of in this note as coming to the sepulchre, we learn in the 10 v. are *Mary Magdalene*, and *Joanna* the mother of James, and *other women*.

Now we are told in note 430, (Mark xvi. 1.) that it was *Mary Magdalene*, *Mary the mother of James*, and *Salome* that came; in note 429, (Matt. xxviii. 1.) that it was only *Mary Magdalene*, and the other *Mary*: and in note 431, (John xx. 1.) that it was only *Mary Magdalene*.

433.—"And, behold, there was a great earthquake; for the angel of the Lord descended from heaven, and came and *rolled back the stone from the door and sat upon it.*" Matt. xxviii. 2.

434.—"And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?"—"And when they looked they saw that the stone was rolled away:) for it was very great."—"And ENTERING into the sepulchre, they saw a young man (*the angel of the Lord*) *sitting on the right side*, clothed in a long white garment; and they were affrighted." Mark xvi. 3, 4, 5.

Thus in one of these notes the angel is represented as sitting *outside* the sepulchre upon the stone which he rolled from the door, and in the other as sitting *within* the sepulchre on the right side.

435.—"And they entered in, and found not the body of the Lord Jesus. And it came to pass, as they were much perplexed thereabout, behold, two men (angels of the Lord) stood by them in shining garments." Luke xxiv. 3, 4.

In notes 433, 434, and 436, the angels of the Lord are represented not as *standing*, as above, but as *sitting*.

436.—"But Mary stood without at the sepulchre weeping; and as she wept, she stooped down and looked into the sepulchre, And seeth two angels in white, sitting, the one at the head, and the other at the feet, where the body of Jesus had lain." John xx. 11, 12.

In this, and note 435, there are represented as being *two* angels, while according to Notes, 433, 434, there was only *one*. In this note also, as well as in note 434, we are told that they had *white* garments on, and in note 435, we are told they were *shining* garments. We are likewise told in this note, that Mary merely *looked* into the sepulchre; while in note 434, we are positively informed that she, and those who accompanied her, *went into it*.

437.—"And the *angel* answered and said unto the women, Fear not ye; for I know that ye seek Jesus, which was crucified. He is not here; for he is risen, as he said, Come, see the place where the Lord lay." Matt. xxviii. 5, 6.

438.—“And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. *Jesus* saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. *Jesus* saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. *Jesus* saith unto her, Touch me not; for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father, and your Father, and to my God and your God.” John xx. 14 to 17.

In the former of these notes, the *angel* is represented as telling the women of Christ's rising from the dead, in the latter, *Christ* is represented as telling them *himself*.

439.—“And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; *THERE shall ye see him*: lo, I have told you. Then the eleven disciples, *went away into Galilee*, into a mountain where *Jesus* had appointed them. And when they saw him, they *worshipped him*; but some doubted.” Matt. xxviii. 7, 16, 17.

440.—“And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, Saying, the Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread. And as they thus spake, *Jesus* himself stood in the midst of them and saith unto them, Peace be unto you.” Luke xxiv. 33 to 36.

Now we are told in the first of these notes that the eleven disciples went to GALILEE to meet *Jesus* according to appointment, where they saw him, and worshipped him; while in the latter, we are informed, that they did no such thing, but that *Jesus* appeared unto them quite unexpectedly, as they were assembled together at JERUSALEM.

441.—“So then after the Lord had *spoken unto them*, (the eleven apostles that were sat at meat,) *he was received up to heaven*, and sat on the right hand of God.” Mark xvi. 19.

442.—“And *he led them* (the eleven apostles) *out as far as to Bethnay*; and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, *he was parted from them, and carried up into heaven*.” Luke xxiv. 50, 51.

So we learn, from one of these notes, that *Christ* ascended into heaven, from the place where the *apostles* were *sat at meat*, after he had done speaking to them; and from the other, that *he first led them out to Bethany*, and that *then* his ascension took place.